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'Tis great delight to laugh at ſome men's ways,
But a much greater to give merit praiſe.

BUCKINGHAM.

ART. I. *The Ancient Cathedral of Cornwall hiſtorically ſurveyed. By John Whitaker, D.D. Rector of Ruan-Lanyhorne, Cornwall.* In 2 vols. 4to. p. 348. p. 434. Stockdale. 1804.

THIS book may afford a complete example of the vexatious diſappointments to which reviewers are ſubject. Having the ſincereſt regard for the learning, talents, and various worth of the excellent author, we early committed his work to a perſon, whom we thought qualified to do juſtice to it. From time to time the return of it was ſolicited, and expectations frequently raiſed. At intervals indeed, as muſt happen amidſt multifarious objects of attention, it was not recollected: but at length, after a delay of two or three years *, the work was reſtored to us, without a ſingle ſtep taken towards giving an account of it: and our taſk was to be recommenced. We truſt, however, that we ſhall now, at length, give ſuch an analyſis of it as will be ſatisfactory, proteſting againſt any cenſure for a delay, which has been

* We believe, however, that, though the title bears the date of 1804, the publication did not take place ſo ſoon.

more painful to us than it could be to any other perſon, not excepting the author.

The preſent work diſplays all the peculiar talents which have marked Mr. Whitaker's other productions; the ſame aſſiduity of reſearch, the ſame indefatigable zeal for his ſubject, and the ſame excurſiveneſs of fancy. The ancient cathedral of Cornwall, like his Mancheſter, is but the central point of his ſurvey. He extends his enquiries on every ſide to a great variety of intereſting ſubjects, ſome of which are intimately connected with the profeſſed object of his reſearch, and others are but remotely allied to it. But he is every where ardent in his purſuit and ingenious in his reaſonings.

We cannot give a clearer account of the general topics attached to the main ſubject of his work, than by inſerting its concluding paragraph.

"In tracing this current, I have been enabled to lay before my reader many a fine object upon the banks, important in itſelf and in its conſequences, important to Cornwall in particular, important to the iſland in general. I have diſplayed that period of the Corniſh hiſtory, in the full light of hiſtorical radiance; which has hitherto been buried in the clouds and miſts of ignorance, yet concerns the very ſaints, male or female, that almoſt every pariſh acknowledges in its name, that almoſt every town honours in its wake, and that form a neceſſary link in the chain of Corniſh hiſtory. But I have not confined myſelf, like a limitary intelligencer, to this peculiar orb. I have ranged over the iſland, held up the origin of Gothic and of modern architecture within it, the origin of cheſs, the origin of free-maſons, the origin of armorial bearings; pointed out the period at which all the grander parts of our large churches, the chancel, the nave, or the aile, the bell-tower, the lantern, the ſpire, or the chapel, were added to them, or at which thoſe peculiar decorations of our cathedrals, the mitre, the croſier, or the throne, appeared within them; and exhibiting ſeveral churches in Britain, as built by the very Romans themſelves, yet exiſtent ſtill in part or in whole among us. I have ſhewn the abbey-church of St. Alban's, in direct contradiction to *its own* hiſtorian, to be one of the number. In doing all this, I flatter myſelf I have been uſefully employed, have added ſomething to the ſtock of antiquarian knowledge, have enlarged ſomewhat the bounds of hiſtorical certainty, and have broke open ſome new fountains of intelligence, hiſtorical or antiquarian, for the benefit of the public." Vol. II. p. 362.

We will now preſent to our readers an analyſis of the work. As we are anxious to make amends for the unintentional delay of our review, by not permitting that delay to continue any longer, our analyſis may not be ſo complete as we could wiſh;

wiſh; but we truſt that none of its more important features will be left unnoticed.

The author has given us an account of the origin of his book in an occaſional note. In this he mentions a late Corniſh peer.

"He was my original inſtigator for writing the preſent work. In a viſit to him, ſolicited by himſelf, I threw out ſome remarks as I viewed the church concerning the age of it; which my lord politely queſtioned, and I deliberately maintained. This led me to put my ſentiments upon paper, and my lord exulted probably in his fineſſe of drawing me out. But when the ardour of my mind, kindling like a chariot-wheel with its own movements, puſhed me on to proſecute my ſurvey, and my eſſay had ſwelled into a book; my lord began to foreſee the conſequence to himſelf." Vol. I. p. 174.

We will not allow ourſelves to tranſcribe the author's indignant remarks, on finding that the nobleman alluded to was not inclined to aſſiſt him in its publication. Mr. Whitaker ſays, "He wiſhed to be a patron without any expence of patronage." But although we think that wealth and greatneſs will always find themſelves well rewarded for their liberality to literature, by the celebrity which they gain by it, from the gratitude of the learned, yet we alſo feel that it muſt be a ſpontaneous tribute. If patrons are not diſpoſed to exhibit generoſity, authors have no right to exact it; nor to dictate the courſe nor the extent of its kindneſs. If the author had lived more in the metropolis, he would not have been ſo angry at finding a gentleman who wiſhed to be a patron without any expence of patronage. In London, at leaſt, it is by no means an uncommon event; witneſs the flirtation of Lord Cheſterfield with Johnſon, whoſe great mind ſo juſtly ſpurned the ſelfiſh affectation of liberality.

Mr. Whitaker begins his firſt chapter with a view of the ancient hiſtory of Cornwall. He remarks, that the hiſtory of man, ſo voluminous and bulky at preſent, is very ſlight and ſlender in all the early period of it; that we do not trace, with any degree of accuracy, the primary period of the hiſtory of any one nation in Europe; and that this is apparently the caſe in our domeſtic annals, and in that very period of them too which is not prior to the Romans. He adds,

"We know nothing almoſt of the early tranſactions of the Welſh or of the Corniſh, before the Saxons came to invade them, and ſo united their hiſtory with their own. Thus two large communities of Britons, which had been compoſed each of united tribes of Britain, and enlightened by all the rays of the litera-

ture of Rome, even more enlightened ſtill by the bright beams of the Goſpel, ſunk back into the darkneſs nearly of their original hiſtory; and owe the main knowledge of their own annals immediately after the Roman departure, to thoſe rude barbarians who had come from the ſhores of the Baltic, and whom they had half raiſed into knowledge, while theſe had wholly depreſſed them into ignorance." P. 1.

The author therefore commences his account of Cornwall with the invaſions of the Saxons, and his two firſt ſections contain a minute detail of the conqueſts of Athelſtan, and he dates the entire conqueſt of Cornwall by this monarch in 936. In his third ſection he contends that, though before the Saxon invaſion Exeter was the ſeat of the epiſcopate, and the capital of the Damnonii, yet that as the Saxons advanced in their conqueſt, the unſubdued Damnonii appointed Leſkard for their capital, and Saint German's for their ſee. P. 30. He maintains againſt ſeveral authors, that the ſee was not at Bodmin.

"St. German's, therefore, was actually a ſee when Bodmin was none; when Bodmin had no exiſtence as a town, or even as a village; when it had only juſt riſen out of its humble neſt of a hermitage, and juſt put forth its pinions to mount into a monaſtery. St. German's, conſequently, was the original ſee of Cornwall, founded about the year 614, when Leſkard became the reſidence of Corniſh royalty; the king and the biſhop retiring equally, to a diſtance from the Saxons on the Exe; and remaining equally at this diſtance, to the very reduction of Cornwall. Then the epiſcopate was ſtill continued at St. German's, and the royalty at Leſkard; as Howel ſtill remained ſovereign, and Conan was now made prelate. Conan was ſo made aſſuredly, in ſuperſedence of the exiſting biſhop; Athelſtan exerted his right of conqueſt, in the act of ſuperſedence." P. 46.

Mr. Whitaker conceives that the royalty in Cornwall terminated with Howel in the ſeventh century.

"The palace of Leſkard was then ſeized, by the Saxon king, I apprehend; and the kings of Cornwall, now reduced into earls, yet ſtill retaining the language of royalty, were forced to ſettle upon the new ground of Leſtwithiel; *that* having nearly all vaniſhed in the body of it, 250 years ago, having vaniſhed in all of it now, and *this* having its exterior walls ſtanding loftily erect at preſent. This, I am informed, is actually denominated *the palace* in the records of the town. The very ground, too, on which it muſt have been originally placed, that on the weſtern bank of the brook dividing the primary part of Leſtwithiel from the pariſh of Lanlivery, that on which ſtands a large part of the

preſent, a ſecondary ſort of town, and the mere production of the palace itſelf; is entitled to this day from it, as lying on the declining foot of a hill, *Pen-kenek*, or *Pen-knek*, the hill of the king. And the name of Leſtwithiel itſelf points out the very founder of the houſe upon the hill-foot, as it ſignifies Withiel's palace. But the poſition of this at the foot of a hill, along the margin of a brook, ſallying down the hill, and cloſe to what was a previous town, ſhews it to have been built when wars were ceaſed, when the country was reduced by the long-threatening reducers of all the Britons to the eaſt, and when a caſtle was no longer neceſſary for a palace. Yet with the remains of the ancient ideas, and with a partial attachment to the former modes of royalty, even this palace was built aſſuredly, as it certainly remained to the fifteenth century, in the form and with the appellation of a tower or caſtle. With the ſame ideas, and in the ſame modes, a palace caſtellated equally in ſite as in form, was raiſed within the immediate vicinity; and Reſtormel became the companion of Leſtwithiel, the equal ſeat of contracted royalty. In that dialect of our primæval language, in which (let me obſerve again) the Britiſh is moſt faithfully preſerved at this day, *Reſtormel* would be *Ris Tor Meal*, and import the *King's Tower Hill.*" P. 48.

Soon after he introduces a curious account of an ancient royal ſolemnity in Cornwall.

"To ſhew with what fondneſs the kings of Cornwall, even in their confeſſed reduction into earls or dukes, and their removed reſidence to Leſtwithiel, kept up a ſoothing memory of their royalty, which they once poſſeſſed; we need only adduce a pompous kind of pageantry, exhibited yearly there through ſo many ages, and under ſo many diſcouragements, till it reached the times of obſervation, and was recorded by the pen of antiquarianiſm. 'There was of late years,' ſays an antiquary, 'a cuſtom obſerved in this towne among the earle's freeholders of the towne *and manner*, yearely upon Little Eaſter-Sunday, (as they call it), with *verie royall ſolemnitie*. Upon which day the tenantes aſſembled themſelves, and one of them yearly choſen as it came by turne, neatly attired, and as well mounted as he mighte, *having a crown on his heade*, a *cepter in his hande*, with a *ſworde borne before him*, rode throwgh the towne; the reſt (mounted alſo) attendinge on this *counterfecte prince*, to the church, wher the miniſter, with greate ceremonie, mett him, and verie reverendly man'd him into the churche; and when dyvine exerciſe was done, he was likewiſe accompanied back agayn to a howſe, prepayred for his entertainment; wher, with greate cates and all daynties, with his *ſewer*, *taſter*, and *other princelyke attendantes*, being [he was] *ſerved with knelinge at giving the cupp*, and ſuche lyke.—It ſeemeth, that this deviſe was not without approbation of ſome

former famous founders, who noe dowbt firſte invented it to ſett fourth the royalties of Cornwall, and the honor of that duke-dome, or was impoſed as a ſervice, wherby they held their free-holdes *.' All the features and lineaments of this pageantry are too expreſſive in themſelves to admit any doubt concerning its import. It is the evident memorial of the tomb, the banner, and the eſcutcheon of buried royalty; inſtituted at firſt by the *royal* earl, it was continued by his ſucceſſors. On the octave of Eaſter, the concluding day of the Eaſter feſtivity, he rode in parade through the town, with all the emblems of royalty about him, attended by all his principal tenants, went to the church, returned to the palace, and then dined in public, with all the pomp of royalty, the ſewer, the taſter, and the cup-bearer kneeling. The ghoſt of departed ſovereignty thus hovered around the body which it formerly inhabited, ſtill retaining a lively remembrance of its paſt connexions, ſtill cheriſhing the fire of ambition in the very aſhes of it, and longing to ſee them rekindle into a flame again: and the Saxons, the Normans continued the cuſtom, becauſe they found it a cuſtom, becauſe earls, either Norman or Saxon, love to aſſume the appearance of royalty if they can, and the ancient practice countenanced them in aſſuming it here. So eſtabliſhed for ages, the pageantry ſurvived when the princes were deceaſed, and the tenants continued what their lords had practiſed as well as patronized †." P. 51.

Mr. Whitaker diſputes forcibly the opinions of Dr. Borlaſe, reſpecting Bodmin and its monaſtery, and with theſe diſcuſſions concludes his firſt chapter.

He begins his ſecond chapter with an examination of the cathedral of St. German's. He deſcribes the church as it is at preſent, and having occaſion to mention the rings worn by the prelates, he enters into a copious diſſertation on the uſe of rings, and in this deſcribes the ring found by Lord

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* "Norden, 58."

† "We have even a feſtivity ſimilar to this in practice, and only a little diſſimilar in purpoſe, at the city of Bath. 'King Eadgar,' as Leland informs us, 'was *crounid* with much joy and honour at S. Peter's in Bath; wherupon he bare a great zeale to the towne, and gave very great frauncheſes and privilages onto it. In knowlege wherof they pray in al their ceremonies for the ſoule of King Eadgar. And *at Whitſunday-tyde*, at the which tyme men ſay that Eadgar there was *crounid*, ther *is a king electid at Bath every yere of the tounes men*, in the *joyfulle remembraunce of King Eadgar*, and the privileges gyven to the toun by hym. *This king is feſtid, and his adherentes, by the richeſt menne of the toun.*'" (Itin. ii. 68.)

Eliot

Eliot ſome years ago, when he was reconſtructing the ſouthern part of the abbey. This part contains ſome curious circumſtances. We will only inſert its concluſion.

" Yet let me note one circumſtance more concerning Lord Eliot's ring. The marriage-ring of the Romans was iron, as late as the days of Pliny *. But it became gold afterwards, even ſo long before the days of Tertullian, that he miſtook the new cuſtom for the old one, and thought the ring had always been made of gold †. It was equally made ſo among the Saxons, as the Saxon appellation for our ring-finger demonſtrates at once, being ſimply *gold-fynger*. And from the Saxons has deſcended, in the mere courſe of traditionary practice, without any impulſe from written authority, the plain gold ring of our marriages at preſent ‡." P. 81.

In his ſecond ſection of this chapter, the author opens an important diſcuſſion on the antiquity of the architecture of the cathedral. He denies that the peaked or pointed arch commenced after the Roman conqueſt. He gives a plate of the Roman gateway at Antinopolis in Egypt, which exhibits a pointed arch. This plate is taken from Montfaucon's Antiquities, and had been noticed by the Rev. Mr. Ledwich, of Dublin, in the Archæologia, v. 8. p. 192.

" This, however, is ' not perfectly Gothic, but that called *contraſted*,' and very ſharp in the peak. See the plate here. ' *Another contraſted arch* appears in the *Syriac M.S.*' of the Evangeliſts at Florence, written A. D. 586, and full of pictures exhibited in twenty-ſix leaves. And ' in a very curious manuſcript which I was once favoured with a ſight of,' ſays *another* writer who happily harmonizes with both theſe evidences before, a manuſcript ' containing an account of the late Earl of Strathmore's travels through Spain, mention is made of a ſingularity; for in the aqueduct near Segovia, which was undoubtedly built in the time of *Trajan*,' an emperor, the immediate ſucceſſor of Adrian, ' *there are ſome* pointed *arches* §.'" P. 84.

As this is a very important and curious ſubject, which has much intereſted both architects and antiquaries, we will quote Mr. Whitaker's next obſervations at length.

" * Pliny, xxxiii. 1: ' Etiam nunc ſponſæ anulus ferreus mittitur.'"

" † Tertullian Apol. c. vi."

" ‡ Among the Romans, even the iron ring of the bride was to be plain, ' iſque ſine gemmâ.'" (Pliny, xxxiii. 1.)

" § Arch. iv. 410."

" ' In Horſley,' adds Mr. Ledwich, ' are *Roman ſepulchral ſtones* with *pointed* arches.' In this vague mode of reference, which is becoming ſo indolently faſhionable, yet is ſo thoroughly incompatible with the purpoſe of proving in contradiction to popular opinions, Mr. Ledwich appeals to no ſtone in particular. But there are no leſs than eleven in Horſley, No. 33 of Scotland, No. 90 of Northumberland, and No. 39, 71, 75, of Cumberland, No. 7 of Yorkſhire, No. 1 of Lincolnſhire, No. 11, 319, of Somerſetſhire, and No. 1 of Middleſex; all ſepulchral. There is alſo a monument with a pointed arch, No. 1 of Scotland, inſcribed to Titus Ælius Hadrianus; having on it ' a pediment ſupported by *two Corinthian pilaſters channelled*,' ſeeming therefore to coincide ſtrikingly in form and in time, with what Montfaucon's author notices, ' the Corinthian pilaſters ſtriated' in the ruins of Adrian's Antinopolis. But the inſcription at full length is to Titus Ælius Hadrianus *Antoninus Pius*, and is commemorative of the wall erected in his reign between the friths of Forth and Clyde. We have likewiſe the goddeſs Minerva ſculptured upon a rock near Cheſter, with a canopy of a pointed arch over her head. Yet on theſe inſtances, however numerous, we can hardly ground any reaſonings concerning the uſe of the pointed arch in buildings here. But we have one ſtone in Horſley, which exhibits the pointed arch in ſo regular a form of an arch, and with accompaniments ſo purely Gothic in their very aſpect, as arreſted my eye more than thirty years ago, as muſt arreſt every eye that views it, and loudly tells what ſo many years ago I reſolved ſome time or other to proclaim from it, the uſe of the pointed arch in the Roman buildings of Britain. It is his No. 14 of Scotland. ' This is,' ſays Horſley, ' a ſepulchral monument, but imperfect. It ſtill remains at Skirvay, about a mile and a half weſt from Kilſyth,—dug up at a place a little eaſt from this houſe, I ſuppoſe at Barhill Fort, or near it,' upon Antoninus's wall. ' The name of the perſon for whom it was erected was Verecundus, who probably died young; and therefore the ſtone is adorned with a garland—. *The ſhape of the ſtone at top is ſomewhat peculiar*—*.' So little did the ſight of the original, ſo little did the very delineation of it, carry to the mind of this excellent antiquary, what it ſo obviouſly carries to every reflecting mind, the impreſſion of an arch truly Gothic upon a monument certainly Roman; that he only noticed ſomething peculiar, in the ſhape of the ſtone at top! The ſtrongeſt light of evidence ſhines in vain upon any mind, that is not in the general habit of opening its eyes to evidence, and is not alſo diſpoſed by ſome previous conſiderations, to receive the particular evidence at the moment.

" The arch here is equally regular and ſharp, conſiſting of

" * Horſley, 199, and 198."

three

three ribs united, all curving into one peak above, and all ſweeping downwards from it in one pillar on each ſide. The whole, indeed, is drawn upon a ſmall ſcale, becauſe the confined ſpace of a graveſtone made this neceſſary: yet the whole is exhibited in ſo full a proportion, and has been preſerved in ſuch a ſtate of integrity, that we ſee it in all its principal parts completely." P. 85.

We ſhall ſubjoin three more paragraphs, as exhibiting the reſult of Mr. Whitaker's reſearches and reaſonings on the origin of the Gothic arch.

"In that manner being begun among the Romans, in that being diffuſed along Roman Judæa, Roman Egypt, Roman Spain, and Roman Britain; the peaked arch went on of courſe through thoſe ages, which ſucceeded the fall of the Roman empire, which are with a peculiar propriety denominated the Gothic, and have ignorantly been made to father it by giving it *their* appellation." P. 96.

"Found exiſting firſt among the Romans in Egypt; it went on undoubtedly in Egypt, in Judæa, in Spain, in Britain, in all the parts of the Roman empire; not the legitimate, the original, the ſevere architecture of the empire, but the pleaſing, the fantaſtical, the affected; repeatedly obſerved at times in the ages immediately ſucceeding the empire, and ſo known to have exiſted in the period between both. From the elevated mount of hiſtory, we catch a view of the current in different points; and though we cannot trace its line of progreſſion with our eye, yet are ſure the ſunny gleams that we ſee of its waters, are only the parts of one continued whole." P. 97.

"The uſe of the peaked arch then, if we go upon thoſe facts which alone ought to fix our faith, is prior to the conqueſt within this iſland. The church of Kirkdale, the church of Aldbrough, the ſanctuary of Weſtminſter, and the coin of the confeſſor, ſhew the arch to have been uſed here in the confeſſor's days. The appearance alſo of the peaked arch, in the Empreſs Helena's magnificent church of Jeruſalem, upon a monument of the Romans in the north of Britain, and in a remaining church of theirs within the ſouth, proves it to have been equally uſed here as early as the days of the Romans. Then the old cathedral of St. German's comes in to fill up the vacuity of the ages between, and forms an intermediate link in the chain of tranſmiſſion betwixt the Romans and the confeſſor." P. 103.

Mr. Whitaker diſcuſſes at ſome length the conſtruction of the Saxon churches, and in his 4th ſection of his ſecond chapter proceeds to prove that his Corniſh cathedral is Saxon. This leads him to many fruitful diſcuſſions on our architectural

architectural antiquities, and ſome topics of manners, in which we cannot but admire the ardour and extent of his reſearch. The antiquarian reader will always find him abounding in information, and frequently ſtarting ſome novel opinions,—ſometimes perhaps with too much licenſe of digreſſion—and ſometimes with too much imagination,—but the indefatigable ſtudent every where appears. The zeal of his reſearch, and the warmth of his ſtyle, are undiminiſhed by his age. He writes with all the fire of his youth, and pours out the figures of his exuberant fancy with as much delight as ever. On this point, if we had not felt their effect in animating the peruſal of ſome dry antiquarian ſubjects in theſe volumes, we ſhould have taken a critic's liberty of ſuggeſting that the tropes of oratory are the more beautiful for being rare; and that they require great delicacy in the expreſſion, and much caution in the reviſal, before they can appear in that chaſte and correct form which a cultivated taſte requires. But Mr. W.'s figures are generally original, and always ſpirited.

He purſues his architectural inquiries in the third chapter,—notices ſome inaccuracies of Mr. Willis, and indulges in ſome digreſſions, frequently intereſting, which branch out of the main ſubject. On the biſhop's crozier his remarks are worthy of our attention.

" *When* the crozier became a mark of epiſcopacy, I know not; as I ſee no traces of it in the earlieſt antiquity. It was originally, I believe, the mere walking-ſtick of our aged prelates, religiouſly decorated with a croſs at the top, and ſo forming the firſt *crutch-ſtick* ever uſed. Accordingly, the crozier, even of ſo late and ſo active a prelate as Becket, which was preſerved as a relic to the reformation, is noticed by Eraſmus to have been merely 'a *cane*, plated over with ſilver, *light in its weight, plain in its appearance*, and *no taller than to reach up from the ground to the girdle.*' It then became a *baton* of honour, and was lengthened into a *crutch ſtaff*, for an enſign of epiſcopacy. Thus we find the patriarch of Abyſſinia carrying in his hand a *ſtaff formed into a croſs*, even very recently. The Greek archbiſhop of Philadelphia too, ſays an author who ſaw him in the 17th century, 'had a *long* ſtaff, black, and ſilvered over; *the top of it was like a crutch* *.' Even in our own country, and in the late days of Archbiſhop Chicheley, upon his monument exiſting at his cathedral of Canterbury, we ſee his crozier exhibited, and find it 'is as *ſubſtantial* as that of an halbert, as *tall as the man*' himſelf, 'and *has a*

" * Arch. i. 344."

croſs

croſs at the top;' ſo being, in fact, the very configuration of our croziers at St. German's*. Such was the original form of the crozier; the ſame in Africa, the ſame in Aſia, and the ſame in Europe! But, in Europe, the form has been varied; the croſs at the top being curved into a crook, and the whole denominated a *baculum paſtorale*, or *paſtoral ſtaff*, in a fanciful alluſion to the care of biſhops over their flocks. The alluſion gave riſe to the form, and the fancy ſtarted forth into a reality. In this form have been almoſt all the croziers of our iſland, for ſome ages. Yet, as the very appellation of *crozier* in Engliſh, and of *croſſe* in French for it, proves it to have been formed originally with a croſs at the top; ſo do the two croziers, exhibited on the walls of St. German's church, and the two once exiſting, or now exhibited at Canterbury, come in very uſefully to corroborate the proof, to ſhew us the crozier in its primitive form, and to carry this form up to an early period in our own country." P. 197.

His obſervations on the antiquity and uſe of the *epiſcopal mitre* in this iſland, are the following.

" This kind of epiſcopal coronet, which has been for ages appropriated to the heads of biſhops, which is ſtill worn by officiating biſhops on the continent, which was formerly worn by our own, and is retained by them in ſignature or repreſentation at preſent, makes its hiſtorical appearance in our iſland, even among the Saxons. Thus Elphege, who was appointed archbiſhop of Canterbury in 1006, is recorded to have continued through the whole day on high feſtivals in the ſame dreſs in which he had officiated at the altar before, 'robed in white, covered with a pall over that, and having a *mitre* tied upon his locks †.' Nor is this the only mention of that epiſcopal ornament in the Saxon period. The hiſtorian of Ramſey, writing, perhaps, after the conqueſt, as his hiſtory is continued by his own, or another's hand below this æra‡, but uſing certainly the language which had been long familiar to the ears of ſcholars; ſays that Etheric, a young monk of Ramſey, who was at laſt made biſhop of Dorcheſter by Canute, was by his virtues preparing himſelf from his youth for the epiſcopal dignity; and expreſſes this ſentiment in theſe words, 'was preparing for himſelf *the pontifical diadem* ‖.' Oſwald, ſucceſſively biſhop

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" * Goſtling, 286."

" † Twiſden, c. 1649: 'In veſtitu candido, deſuper amictus pallio, mitrâ cæſarie conſtrictus.'"

" ‡ See Gale's account of him."

" ‖ Gale, i. 434: 'Pontificalem ſibi inſulam præparavit.'

So,

biſhop of Worceſter aand archbiſhop of York, died in 992*; was buried in the cathedral, which he built himſelf at Worceſter; but left, as Stubbs informs us, 'his *diadem* of *purple* colour,' which was therefore fabricated of *cloth*, and not of *metal*, as the later mitres always were of ſilver gilt, I believe, and as the only mitre (I apprehend) now remaining in the kingdom, that of Wickham at New College in Oxford, is at preſent; 'decorated with gold and gems; to be preſerved at this day in the church of Beverley, and to ſhine ſtill with its original beauty †.' We even find an abbot of Ely in the ſame reign of Canute, preſenting many fine dreſſes for the officiating abbot and monks, among which was 'a *diadem* of a *ruby* colour,' equally fabricated therefore of *cloth*, 'ſtiffened out behind,' as *cloth*, 'by wonderful workmanſhip with flowers both above and below, but guarded before with gems and gold in a kind of roof-work ‡.' Even that very cloak of purple, which Edgar uſed to wear himſelf, but preſented to the church of Ely, 'was' (ſays poſitively the hiſtorian of Ely) 'made into a diadem ‖.' Theſe notices are as curious in their quality, as they are new in their exhibition to the public, demonſtrate the exiſtence of Saxon mitres, even inform us very clearly of their materials and their ornaments." P. 203.

The learned author obſerves, that a queſtion ſtill recurs to the inquiſitive mind, when and from whence this peculiar kind of crown was ſelected as an ornament to the heads of biſhops. He denies the aſſertion of Montfaucon that the epiſcopal mitre was 6 or 7 centuries ago only a bonnet or cap with a ſharp point, and not the mitre of theſe later ages.

Mr. Whitaker ſhews from Montfaucon himſelf, that the ancient Syrian goddeſs "had upon her head an EPISCOPAL MITRE, adorned in the lower part with towers and pinnacles." He ſays that the very appellation of mitre is derived from the language, as the very uſe of a mitre is found in the practice of the prieſts or prieſteſſes of Cybele. He adds,

"She and they were all Phrygians together, and wore what they called the *mitra* in Phrygian, as the appropriate, excluſive

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So, at the general wreck of eccleſiaſtical antiquities in the ſtorm of the Reformation, we find brought to the ſacrilegious king 'a *pontifical* of gold, wherein is ſet a great ſaphire, boith' it and a croſs 'beinge parcells of ſuch ſtuffe as came from Wyncheſter.' (Steevens's Additions to Monaſticon, i. 84.)"

"* Sax. Chron. † Twiſden, c. 1699. ‡ Gale, i. 504."

"‖ See ii. 3, before, and Wharton's Anglia Sacra, i. 604."

ſymbol

ſymbol of all; the mitre being originally a bonnet for females in Phrygia*, *therefore* worn by herſelf, and *ſo* worn by her feminine prieſts after her. This appears from ſome lines in Virgil, which Montfaucon has aſtoniſhingly overlooked. There the rough African, Iarbas, thus ſneers at Æneas and his Trojans as Phrygians, as the votaries and prieſts of the Phrygian Cybele:

> " Et nunc ille Paris, cum *ſemiviro* comitatu,
> *Mæoniâ* mentum *mitrâ*, crinemque madentem,
> Subnexus †.

" So expreſsly is the *mitre* denominated the *Mæonian*, as the inſtituted enſign of *Cybele*, the daughter of Mæon! So plainly did the eunuch prieſts of Cybele, in the days of Virgil at leaſt, and for ſuch a time before as could authorize even a poet to place the fact cotemporary with the Trojan war, move in their miniſtries to their goddeſs; with mitres placed upon their heads, but tied under their chins, exactly like the mitres of our biſhops! Virgil has even applied the ſarcaſm a ſecond time, and made Turnus, like Iarbas, to inſult over the Trojans in a ſtrain of alluſion to the Phrygian prieſts of Cybele:

> " Vobis *picta croco* et *fulgenti murice* veſtis;
> Deſidiæ cordi; *juvat indulgere choreis*,
> Et *tunicæ manicas* et habent redimicula MITRÆ.
> O verè Phrygiæ, neque enim Phryges, ite per alta
> *Dindyma*, ubi aſſuetis *biforem dat tibia cantum*;
> *Tympana*, vox, luxuſque vocat *Berecynthia matris*
> *Idææ* ‡.

" The Trojans thus appear a ſecond time inſulted as Phrygians, as therefore the worſhippers of the Phrygian goddeſs, as conſequently having prieſts emaſculated, effeminate, clad in tunics half purple, half ſaffron in colour, with long ſleeves to them, crowned with MITRES that had long ſtrings, and dancing on the mountains of Phrygia, Dindymus, Berecynthus, or Ida, to the united ſounds of their own voices, of their double flutes, and of their drums." P. 208.

He then quotes Exodus, c. 28, v. 4, 36, 39, and c. 29,

" * Ovid:

> " ..... Pictâ redimitus tempora *mitrâ*
> Aſſimilavit anum.

" Pliny, xxxv. 9: 'Polygnotus Thaſius—primus mulieres lucidâ veſte pinxit, capita earum *mitris* verſicoloribus operuit,' &c."

" † Æneid. iv. 215-217."

" ‡ Æneid. ix. 614-621."

v. 6, to ſhew that the mitre was a part of the dreſs of the high prieſt of the Jews.

The author cites ſome authorities to prove the early uſe of cheſs in England, 225—227, and he diſſerts on the antiquity of armorial bearings, as exhibited in the Bayeux tapeſtry, &c. 233—254. Theſe obſervations deſerve much attention. Our limits will only allow us to refer to them.

He commences his fifth chapter, the firſt of his ſecond volume, with an account of the Iriſh ſaint who came into Cornwall about the year 460. On this ſubject, as on many others, he vigorouſly wreſtles with Dr. Borlaſe. The topic of his third ſection of this chapter may be ſeen in his own introduction to it.

"I have now ſwept away, with the powerful hand of truth, that fabulous multiplicity of martyrs with which the golden legend of Dr. Borlaſe has filled the calendar of Cornwall; and ſo filled it forſooth, in compliment to the unyielding genius of the very druidiſm which had been beaten out of all its dominions to the eaſt as well as north, but is credulouſly believed, in contradiction to a hoſt of facts, to have retired into its impregnable lines in the weſt. Yet I muſt do Corniſh druidiſm the juſtice to ſay, that it *was* in ſome inſtances moſt diſgracefully unyielding, even *as* unyielding *as the druidiſm of the north or eaſt*; and I muſt fix ſome martyrs for Chriſtianity in the calendar of this country that are all unnoticed by the doctor, but are regularly anſwered by others in other parts of the iſland. In doing this, however, I ſhall have the Chriſtian ſatisfaction of finding that the number of martyrs made by druidiſm in Cornwall, even under the hotteſt paroxyſm of hoſtility againſt the Goſpel, is leſs, much leſs than it is repreſented by the doctor to be: it is, indeed, very ſmall; yet even in what it is, Britain in general, and Devonſhire in particular, partake of the ignominy with Cornwall." Vol. II. p. 60.

His ſixth chapter inquires into the ſituation of the royal houſe in Cornwall, which St. German viſited.—In his ſecond ſection of this chapter he diſcuſſes the introduction of bell-towers and the erection of the church at St. Germans.—In his fourth ſection he labours to prove that Ruan-Lanyhorne, of which he is the rector, derives its name from St. Rumor, whom Malmeſbury mentions to have been a biſhop, of whom no written account remained.

He purſues his enquiries into the Britiſh biſhops of Cornwall. He conceives the ſee of Cornwall to have commenced about the year 614, and that it actually ended before the Saxon monarchy. P. 217. He ſtates the annihilation of the Corniſh biſhopric of St. German's by Edward the Confeſſor,

ſeſſor, who united the ſees of Cornwall and Devonſhire into one, and he endeavours to trace the names and benefices anciently attached to the Corniſh biſhopric. In diſcuſſing the ſtate of the monks and canons in theſe parts, he takes occaſion to dilate on the monaſteries of our iſland. He concludes this ſubject with theſe obſervations:

"I have thus laid open to the mind's eye, what is ſo little known to us Proteſtants at preſent, the interiors of a priory. We are accuſtomed only to view the environing walls with awe, and to deplore the fanaticiſm that reduced the buildings into mere walls. But the habits and modes of life, which a monk formerly practiſed within, are as little known to the generality, as the modes and habits of the man in the moon. I have therefore dwelt the more circumſtantially, upon the diſpoſition of this priory within." Vol. II. P. 357.

Mr. Whitaker annexes to his work three appendixes, one on the origin of cheſs, reprinted from a review of the Hon. Daines Barrington's Diſſertation on that ſubject, which appeared in the Engliſh Review in 1792. To this review he adds a few pages of new remarks, being chiefly ſome obſervations on Mr. Douce's Diſſertation on the Origin of Cheſs, inſerted in the Archæologia, vol. 11. p. 397.

We have not leiſure at preſent to enter into this controverſy. We will only mention that Mr. Whitaker's object is to prove that the appellations of the pieces in cheſs ought not to be deduced from the language of India, but that they are Italian, and that Italy appears "to have been the tranſmitter of the Perſian game to the weſtern nations of Europe, at a time when Italy was the miſtreſs of Europe, and when only ſhe could form the chain connecting Weſtern Europe with Perſia.

His ſecond diſſertation is on the origin of Free-maſons, which he had conſidered in the body of his work. He endeavours to prove that a tract, publiſhed in 1748, profeſſing to be a ſet of queſtions put in privy council, and anſwers returned by ſome free-maſons, "wryttenne by the hande of Kynge Henrye, the ſixthe of the name," and copied by Leland, is a forgery.

His third diſſertation is on the Victory attributed to St. German in Wales. He conſiders Conſtantius's account of it, though very ancient, to be wild and falſe.

We now take leave of this reſpectable and learned author, happy to bear teſtimony to his multifarious knowledge, to his literary ardour, his induſtry, and his intellectual activity. If we do not adopt all his opinions, and do not always think

that his concluſions are juſtified by his authorities, yet we have been every where inſtructed and pleaſed, and can ſatisfactorily recommend his work to the antiquarian ſtudent, as full of curious and original reſearch, conveyed in an animated though ſometimes exuberant ſtyle, and purſued with an independent ſpirit.

We cannot avoid lamenting that the author has not prefixed a table of contents to his work, becauſe from this omiſſion the public can have no idea of the number of valuable and curious topics which are diſcuſſed in it; and we are apprehenſive that this may ſomewhat retard its circulation. The author has not even given a preface. It is true that he has a right to rely on his deſerved reputation, as a pledge to the public that his work will be found to contain no trivial matter, and that his ſubject will not be confined within the narrow limits of his title. But many of the author's contemporaries, when he was in the full bloom of his reputation, are now no more, and the majority of the reading world at preſent is compoſed of perſons to whom his works are not familiar, and therefore, in juſtice to himſelf, he ſhould have laid before them a complete bill of fare, that the diverſity and curioſity of the feaſt he had provided might have been generally known.

ART. II. *Supplement to the Memoirs of Richard Cumberland. Written by Himſelf. With an Index.* 4to. 72 pp. Beſides Five Sheets and a Quarter of Index. 5s. Lackington and Co. 1807.

WITH gratitude for much amuſement, we gave an account of the Memoirs themſelves*: the Supplement, which now follows, is written expreſsly to ſupply ſome deficiency in the former narrative, ſubſequent to the return of the author from Spain.

"If," ſays the author, "I have written indolently of this latter period of my life, it was not becauſe I had been more indolent in it, for I might have ſaid without offence to modeſty, that I have been much more active as a literary man, ſince I have ceaſed to be an official one; but it was becauſe I had fallen into heavy roads, and like the traveller who, wearied by the

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* Brit. Crit. Vol. xxvii. p. 457.

tedioufneſs

tediouſneſs of the way, puts four horſes to his chaiſe for the concluding ſtage, ſo did I haſten to terminate my taſk, ſhutting my eyes againſt thoſe objects that would have operated to prolong it." P. 2.

Mr. Cumberland takes a very early opportunity, in his Supplement, of retaliating upon Mr. Hayley, for the very petulant and improper manner in which he had received this author's eulogy of his truly illuſtrious grandfather Bentley, and the good-humoured alluſion to Mr. H. which accompanied it. Nor is it poſſible to deny, that in this whole buſineſs Mr. C. has completely the right ſide of the argument; and no leſs completely in the addreſs, and quiet irony with which he handles it. The following paragraph may ſerve as a good ſpecimen of Mr. C.'s manner in this queſtion. Mr. H. having wiſhed for life and leiſure "to write ſuch a preface as he wiſhes to prefix to the Milton of Cowper," with a manifeſt intimation that he means to attack Bentley in it, Mr. C. ſays;

"In the mean time I hope that Mr. Hayley, who piouſly refers his purpoſe to the will of Heaven, may have *life and leiſure* allowed to him for all worthy undertakings, and *wiſdom* to abſtain from all ridiculous ones: and, as for this meditated preface, which he brandiſhes over the aſhes of dead Bentley, I hope he will wiſh to write nothing but what will do himſelf credit, and then I hope it will be juſt ſuch a one as he *wiſhes to prefix;* but if it ſhall be his pleaſure to attack him with a repetition of hard names, and foul language, and calls that *paying his reſpects,* I truſt there will be found ſome friend to truth and good manners, ſome temperate defender of the real character of that good and benevolent man, who will bring his raſh aſſailant to a better ſenſe, by convincing him how very little oil will ſerve to ſuffocate a waſp." P. 8.

In truth, if Mr. Hayley knows it not already, he ought to be told, that the name of Bentley is one of thoſe from which Britain derives moſt glory in the eyes of Europe; and that though he will certainly attack his moſt vulnerable part, when he cenſures his attempts upon Milton's text, yet, (with every admittance of his failure in that reſpect,) his character ſtands, and will for ever ſtand ſo high, that the attacks even of Pope and Swift againſt it are become contemptible; and that a ſtudied aſſault, from an inferior poet, will be like the attempt of a pigmy to overthrow the pyramids.

We turn, however, to a more pleaſing part of this Supplement, when we peruſe the diſintereſted panegyric of the

author upon Mr. Pitt; and we have peculiar pleaſure in giving a place to the following verſes, written in praiſe of that exalted ſtateſman, and with the idea of their being inſcribed on a public monument.

" To thee, great Orator, whoſe early mind
Broke forth with ſplendour that amazed mankind;
To thee, whoſe lips with eloquence were fraught,
By which the aged and the learn'd were taught;
To thee, the wonder of Britannia's iſle,
A grateful Senate rears this marble pile,
Convinced that after-ages muſt approve
This pious token of a nation's love.

" Here, though the Sculptor ſimply graves thy name,
He gives thy titles, and records thy fame;
Thy great endowments had he aim'd to trace,
The ſwelling catalogue had wanted ſpace.
Though vaſt the range of thine expanſive ſoul,
Thy God and Country occupied the whole:
In that dread hour, when every heart is tried,
The Chriſtian triumph'd, while the mortal died;
In the laſt gaſp of thine expiring breath,
The pray'r yet quiver'd on the lip of death:
Hear this, ye Britons, and to God be true,
For know that dying pray'r was breath'd for you." P. 14.

There is, after all, little or nothing of narrative in this Supplement: it conſiſts chiefly of characters, and eulogies of perſons known to the author, or eſteemed by him. The account of the origin and mode of compoſition of the Exodiad, is pleaſingly given in page 53. The author very neatly notices the attacks of the Edinburgh Reviewers upon his Memoirs, and repays them with a few rather elegant than ſevere ſarcaſms.

To his other Reviewers he is candid, and even grateful, even when they ventured to notice ſlight defects: and we feel particularly gratified at being thought to have merited his thanks, by pointing out a trifling error in a claſſical ſubject; which is abundantly excuſed by the plea, that the author was writing, at the time, without the aid of books. Mr. C. dates the beginning of this Supplement Feb. 19, 1806, on which day, he ſays, he was entering his 75th year. Two more years have ſince elapſed, and we truſt that he enjoys, at the approach of his 77th year, the ſame vivacity of ſpirit and vigour of intellect, which he then poſſeſſed. To enjoy theſe bleſſings to ſo late a period is a rare indulgence. May they be continued to him as long as he himſelf can wiſh!

ART. III. *Richmond Hill, a deſcriptive and hiſtorical Poem, illuſtrative of the principal Objects viewed from that beautiful Eminence. Decorated with Engravings. By the Author of Indian Antiquities.* 4to. Price 1l. 1s. Miller. 1807.

MR. MAURICE has appeared before the public with various claims for literary diſtinction, and in all has been received with complacency and applauſe. His works on India are now become ſtandard books, referred to as authorities by all who have either intereſt or curioſity in what relates to that portion of the globe. His poetical abilities have been ſucceſsfully exerciſed from his earlieſt years, have grown with his growth, and ſtrengthened with his ſtrength. On the preſent occaſion he has ſelected a ſubject of peculiar delicacy and difficulty, it involves ſo many ſcenes, ſituations, circumſtances, and perſons, as to require no ordinary judgment in their diſpoſition and arrangement. He has produced, however, a beautiful poem, a poem which, nevertheleſs, muſt be contented to ſhare the fate of all human productions, not to give ſatisfaction to every body. Some will wonder that certain names are omitted, while ſome may expreſs both aſtoniſhment and diſpleaſure that others are introduced. We ſhall, however, ſubjoin a ſpecimen, which may proudly defy all cavil, and challenge the moſt acrimonious acuteneſs. Which of us has not liſtened with complacency and tenderneſs to the popular ballad of the Laſs of Richmond Hill? Mr. Maurice thus pathetically and harmoniouſly relates the whole of the intereſting tale.

" Amid this confluence of ſublime delight,
That burſts upon my ſoul, and charms my ſight,
What deathful ſhrieks my ſtartled ear invade,
And turn the blaze of noon to midnight ſhade?
Ye blooming virgins that, delighted, rove
SHEEN's bow'ry walks, and Ham's ſequeſter'd grove,
Pauſe in exulting pleaſure's full career,
To mark the martyr'd MIRA's paſſing bier,
And o'er yon pavement, ſtain'd with veſtal blood,
Heave the deep ſigh, and pour the cryſtal flood.

" Oh! Rubens, for thy pencil's magic ſkill,
To paint the LASS of RICHMOND's beauteous HILL—
Oh! for the moaning dove's impaſſion'd ſtrains,
Or her's, who to the ſilent night complains,

The ſorrows of diſaſtrous love to ſing,
And beauty blaſted in it's dawning ſpring.
Well, RICHMOND, might thy echoing ſhades bemoan
Their glory darkened, and their pride o'erthrown;
For SHE was fairer than the faireſt maid
That roams thy beauteous brow, or laurell'd ſhade;
Than all the roſes in thy bow'rs that bloom,
Or lilies that thy bloſſom'd vale perfume.
Her form was ſymmetry itſelf—deſign'd
The perfect model of her lovely kind—
Angelic ſweetneſs, every nameleſs grace,
Beam'd in the beauteous oval of her face.—
Looſe to the gale, in many a careleſs fold,
Redundant flow'd her locks of waving gold;
Her eye, whence love's reſiſtleſs lightning ſtream'd,
The dazzling brilliance of the diamond beam'd;
While like the virgin bluſh Aurora ſheds,
When genial Spring its opening bloſſoms ſpreads,
In charming contraſt with her neck of ſnow,
On her ſoft cheek the bright carnations glow.

"This radiant Wonder was Mercator's pride,
For whom the winds, with every ſwelling tide,
Wafted rich gems from India's rubied ſhore,
And from Columbian mines the glowing ore:
The fatal hour that life to MIRA gave,
Conſign'd her beauteous mother to the grave.
Thus, when the gorgeous bird Arabia rears,
The radiant ſymbol of revolving years,
That loves to bathe amid the ſolar ſtream,
Hatch'd by its heat, and cheriſh'd by its beam,
Stretch'd on its coſtly bed of rich perfumes,
Amidſt the blaze of burning gums conſumes;
A lovelier Phœnix from its aſhes ſprings,
Rears its bright creſt, and ſpreads its purple wings.

"Where-e'er ſhe trod, admiring crowds purſued,
Her ſex with envy, man with rapture view'd,
Beauty that might the frigid Stoic move,
And melt the frozen Anchorite to love!
Like the bright ſtar, that gleams around the pole,
Its central beams on all attractive roll;
The ſhining point that fix'd each gazing eye,
The cynoſure of SHEEN's ſerener ſky.
Pierc'd by this lovelier Helen's fatal charms,
Each youthful Paris throbb'd with ſoft alarms;
RICHMOND through all her bounds, like Troy, was fired,
And in ſeverer flames her ſons expired.

"Foremoſt and comelieſt of th' admiring train,
Thus bound in beauty's adamantine chain,

The

The brave EUGENIO ſued; nor MIRA ſpurn'd,
The generous flame that in a ſoldier burn'd—
With love united, a ſublimer gueſt,
Unſullied honour reigned within that breaſt—
While in the glow of life's exulting prime,
Of aſpect dignified, of port ſublime;
Skill'd equally to weave the mazy dance,
And in the battle wield the thund'ring lance,
His manly beauty every virgin charm'd,
As MIRA's every youth to rapture warm'd.
Full twenty rolling ſummers ſcarce had ſhed,
Their ripening honours on his youthful head.
In war's enſanguin'd field with conqueſt crown'd
That head a wreath of radiant laurel bound,
For, fired with high ambition's noble rage,
He gave to war's rude toils his tendereſt age,
And ſtill, where Glory ſhow'd the radiant way,
Braving the polar ice, or tropic day,
His ſabre in the front of battle raiſed,
Flamed in the trench, or on the rampart blazed—
His ſoul no fear could daunt, no danger move,
He own'd no victor, but all conquering Love.

" With kindred virtues, kindred paſſion fired,
For different, but reſiſtleſs charms admired,
Far from the curious crowd's obtruſive gaze,
In the deep windings of the impervious maze;
In the dark umbrage of the deepeſt glade,
EUGENIO and his lovely MIRA ſtray'd;
Or, wand'ring ſlow by Thames' majeſtic ſtream,
When Cynthia lends to love her guiding beam,
And conſcious orbs, on high, unnumber'd roll,
Breathe the ſoft tranſports of the impaſſion'd ſoul.
But who the unutterable ſtrain ſhall tell,
That from the lips of raptured valour fell?
Or paint the ſcarlet on her cheek that glow'd,
As through each vein the thrilling accents flow'd:
Titian! the taſk tranſcends thy vaunted pow'r,
And ever ſeal'd be Love's myſterious bower!

" On ſuch diſtinguiſh'd worth, ſo fond a pair,
So valiant *this*, and *that* ſo paſſing fair;
To doubt that Heav'n would look benignant down,
And virtuous love with full fruition crown;
Seem'd impious to the Pow'r that reigns on high,
And holds the balance of the impartial ſky—
But who, myſterious Providence! ſhall ſcan
Thoſe deep deſigns that mock enquiring man?
Dark rolls the tempeſt through the turbid air,
And through the gloom enſanguin'd meteors glare;

Cimmerian horrours ſhade th' Idalian grove,
And furies revel in the bowers of love.
A ravening dæmon, from the loweſt hell,
Avarice! ſtalk'd forth from her infernal cell—
On ſtern Mercator ruſh'd the haggard wight,
And each fair proſpect veil'd in endleſs night,
While Hymen with his purple train retires,
With lamp inverted, and extinguiſh'd fires.

" Girded with triple ſteel, his ſavage heart
Was dead to love, and callous to his dart;
No charms in valour could his eye behold,
Nor worth but in Potoſi's treaſured gold;
Ardent, but *ſecret*, was the flame that prey'd,
On the adoring youth, and matchleſs maid;
In vain with pureſt fires EUGENIO burn'd,
And ardent love with ardour was return'd;
No Indian gems were his, nor treaſured ore,
His only fortune was the ſword he bore—
Yet in his veins his generous lineage beam'd,
And on his face no blood ignoble ſtream'd.
Thus to deſpair's unpitied pangs conſign'd,
Full many a moon with waſting fires they pined;
On MIRA's cheek the living roſes fade,
Corroding cares deſtroy the beauteous maid;
Nor more with feſtive joy EUGENIO glows,
While round the board the ſparkling nectar flows—
Deſpair, at length, and grief, reſolve inſpire,
With trembling ſteps they ſeek the haughty ſire;
Submiſſive at his feet the lovers bow,
And all the guilt of ſpotleſs love avow;
The pangs that heav'd EUGENIO's ſtruggling breaſt,
With manly eloquence the youth expreſs'd;
While ſighs, and burſting tears too well declare
The keener anguiſh of the afflicted fair—
But who the tiger's fury ſhall aſſuage,
Who check the ſouthern whirlwind's waſteful rage?
The bare avowal of their cheriſh'd flame,
With horror ſhook MERCATOR's trembling frame—
He ſaw his treaſured hoards, that buried lay,
Dragg'd from their deep receſſes into day—
In air Ambition's tow'ring projects blown,
And all the labours of his life o'erthrown:
With frantic aſpect, and terrific tone,
He bade EUGENIO from thoſe walls begone—
Then from his ſtruggling arms his daughter tore,
Never to claſp thoſe angel beauties more—
Obſequious myrmidons ruſh in—and bear,
Far from his longing ſight, the ſhrieking fair—

With

With horror fill'd, yet glowing with diſdain,
Scarce could th' indignant youth his ire reſtrain—
Vengeance on all the daſtard throng to pour,
And deluge with their blood the crimſon'd floor;
A parent's rights and venerated name
Check'd at its height reſentment's kindled flame;
Slow he retires from all his ſoul held dear,
While down his cheek deſcends the ſtarting tear;
That tear, which foreign to his ſoul was ſhed,
That cheek, by rage with glowing crimſon ſpread.
With bolts of ſteel the maſſy gates are barr'd,
Anſt fiends, in human form, the entrance guard;

" Thus, from her loved EUGENIO rudely torn,
Thus, doom'd in endleſs ſolitude to mourn;
Debarr'd each joy the ſocial paſſions bring,
When bounds the heart in youth's exulting ſpring;
For ever bath'd in tears her beauteous eye,
And burſting from her breaſt th' inceſſant ſigh;
Of ſoul-diſtracting pangs the hopeleſs prey,
Deſponding MIRA paſs'd the tedious day;
While, direr than the dragon, famed of old,
That watch'd Heſperia's fruits of blooming gold;
Where'er ſhe treads, a hideous hag is near,
Whoſe hoarſe invectives, ſtun her deafen'd ear.
No Cupids hover round her evening bow'r,
In painful vigils roll'd the midnight hour,
Or, oft invok'd to ſuffering Beauty's aid,
Through the dire horrors of the incumbent ſhade,
If Sleep her opiate balm indulgent ſhed,
Terrific phantoms glare around her bed:
In blood now wading o'er th' embattled plain,
She ſeeks her love mid heaps of warriors ſlain;
Or, wrack'd with all the tortures of deſpair,
Beholds him wedded to ſome happier fair!
Graved on her breaſt the gloomy viſion reigns,
And the high roofs reſound her piteous ſtrains!

" One fatal morn—ere yet the Fount of day
Illumed the mountains with his golden ray—
When by prolong'd, intenſe, diſtracting thought,
To all the fever of delirium wrought;
Her guardian's eyes in leaden ſlumbers clos'd,
Thoſe Argus eyes, that ne'er by day repos'd;
Soft from her tear-drench'd couch, unheard, unſeen,
Stole the ſweet Maniac of admiring SHEEN—
To one belov'd balcony urged her flight,
Where boundleſs proſpects charm'd the roving ſight:
For o'er the ſkies, with glowing crimſon ſpread,
Her richeſt vernal tints Aurora ſhed:

Eager around ſhe roll'd her ſtreaming eyes,
While in her ſoul remember'd raptures riſe;
But chief thy bow'rs, enchanting SHEEN! invite,
The groves of bliſs, the gardens of delight!
Where, with her vanquiſh'd heart's triumphant Lord,
She oft had ranged, adoring and adored!

" And now inciting dæmons ſtronger drew
His pictured form before her phrenzied view,
A form, the fainted maid with love to fire,
Glowing with beauty—burning with deſire—
Not great Alcides, in his loveliеſt bloom,
Wav'd with more majeſty his warrior-plume,
Than that fair Image which its outſtretch'd arms
Impatient ſpread, to claſp her bridal charms.
The glittering viſion fired her maddening brain,
Nor did the phantom ſtretch its arms in vain—
With furious tranſport, from that dizzy height,
Headlong ſhe ſprang, and ſunk in endleſs night!" P. 84.

As a ſpecimen of typography, our artiſts, diſtinguiſhed as they deſervedly are, have ſeldom produced any thing of equal excellence to this Poem of Richmond Hill. The beauty of the ink, the paper, and the type, can hardly be exceeded. There are alſo two plates, one of the old palace of Richmond, fronting the river, as built by Henry VII. from an ancient drawing in the poſſeſſion of the Earl of Cardigan; the other, a view of Richmond Hill and Palace, from a picture in the poſſeſſion of Lord Fitzwilliam; the artiſt unknown, but two centuries old, exhibiting the dreſſes and morris-dancers of the time. The book ſeems to us ſo cheap, that we fear it will hardly compenſate the author for his trouble and exertions: we hope, however, that when the awful moment arrives of *ſettling* with his printer and ſtationer, the balance may be conſiderably in his favour, and enable him to enjoy many pleaſant excurſions to the ſcenes he loves ſo well, and has ſo ſucceſsfully deſcribed.

ART.

ART. IV. *A Statiſtical and Hiſtorical Inquiry into the Progreſs and Magnitude of the Population of Ireland. By Thomas Newenham, Eſq. Author of ſeveral Political Tracts relative to Ireland.* 8vo. 369 pp. 8s. Baldwins. 1805.

OF the ſeveral branches of political economy, not the leaſt important is that which relates to population, an accurate eſtimate of which, and of its increaſe or diminution at different periods, may have conſiderable influence on the political meaſures and internal regulations of a ſtate. Yet it is only of late years that any inquiry into the population of theſe kingdoms has been inſtituted by government; and that of Ireland, in particular, has been ſo imperfectly inveſtigated that writers of talents and reſpectability differ as widely as in the amount of two millions in eſtimating the number of its inhabitants.

After a judicious preface, ſhowing the neceſſity of a much more accurate acquaintance with the internal circumſtances of Ireland than the inhabitants of this country in general poſſeſs, intimating that the preſent magnitude of its population is far from being generally known, and ſtating the grounds which we have for diſtruſting the returns of tax-gatherers, (upon which moſt of the preceding eſtimates have been founded,) and the motives which have given riſe to the preſent inquiry, the author treats, firſt, "of the Nature and Efficacy of the Cauſes which accelerate the Increaſe of People." Theſe cauſes he briefly enumerates, namely, "plenty of food, frequency of marriage, a ſalubrious climate, a mild and equitable government, and an increaſing demand for labour." When all theſe advantages concur, he thinks that "population will double in leſs than twenty years, unleſs its progreſs be retarded by plagues or peſtilential diſeaſes, by phyſical calamities, by wars, or by emigrations." Several eminent writers are quoted in ſupport of this opinion, and it is illuſtrated by inſtances of increaſe in the population of ſome of the American States.

He next treats "of the cauſes which appear to have operated in augmenting the population of Ireland during the laſt century;" for (he obſerves) anterior to that period the circumſtances of Ireland ſeem to have ſignally obſtructed the progreſs of population. The chief of theſe circumſtances is ſtated to be, the devaſtating war which began with the maſſacre in 1641, and laſted eleven years; and which

which appears to have diminiſhed the ſtock and cattle of Ireland from about four millions ſterling to leſs than half a million. But (he adds) during almoſt the whole of the laſt century, " plenty of food and frequency of marriage, powerfully ſeconded by a climate highly ſalubrious, did, in an eminent manner, conduce to multiply the people of Ireland;" and hence, he thinks, " we might infer, *a priori*, the exiſtence of a denſe population in that country."—The efficacy of the foregoing cauſes is then ſet forth in detail. Salubrity of climate is ſhown to operate greatly in favour of longevity and the procreation of children; and the plenty of food which the inferior orders of the Iriſh have enjoyed almoſt uniformly during the laſt century, is aſcribed partly to the exceſs of their peculiar food (potatoes), and partly to their prevailing cuſtoms. According to the average produce of Ireland, the author (following Mr. A. Young) conſiders one acre of potatoes as capable of ſupporting eight perſons throughout the year, or, by proper œconomy, even a greater number. This quantity of land, it ſeems, has hitherto in moſt parts of Ireland been attainable, in lieu of wages, by almoſt all deſcriptions of working people reſident in the country. The general price of potatoes is alſo ſtated before the year 1799 not to have exceeded twopence per ſtone; and in the year 1801, after two years of unprecedented ſcarcity, the price of potatoes fell, in moſt parts of Ireland, nearly twice as much as thoſe of wheat and oats. This abundance of food, and the aſſiſtance which the children of the Iriſh give to their parents, the author conſiders as the chief cauſes of the extraordinary frequency of marriage among the people of Ireland, ſo often remarked by ſtrangers. It is alſo promoted by the Roman Catholic Clergy, who derive a great portion of their incomes from marriages and chriſtenings.

It is further ſhown, that the climate of Ireland has undergone a conſiderable change for the better ſince about the middle of the ſeventeenth century, the thick woods which covered the greater part of the country having ceaſed to exiſt, and the rich deep ſoil, which pervades it in various directions, being no longer undrained or in a ſtate of nature.

The author next treats " of the circumſtances which have tended to fruſtrate, in a conſiderable degree, the agency of the cauſes of a rapid multiplication of people in Ireland." As to the firſt of theſe (the rigorous and vindictive government to which, according to him, the Roman Catholics were expoſed during about three-fourths of the laſt century)

we

we are not prepared to admit its exiſtence, in the degree ſuppoſed; ſince although ſome of thoſe laws undoubtedly were oppreſſive, they had in general, we believe, lain dormant long before the entire abrogation of them. The illiberal and unwiſe ſhackles impoſed on the trade of Ireland are conſidered by the author as another cauſe that operated againſt population; and he alſo obſerves, that during almoſt as long a period as that throughout which theſe reſtrictions continued, the paſturage of Ireland was ruinouſly diſproportioned to its tillage. Owing to theſe cauſes, the country was during many years annually drained by conſiderable emigrations to America, and great numbers of the Iriſh were enliſted in the armies of France and Spain—a practice which (incredible as it may ſeem) the author ſtates, and in a great degree proves, to have been connived at by the Engliſh Government. Having enumerated theſe ſeveral cauſes of depopulation, he concludes that "if, nevertheleſs, the population did, as it is known to have done, increaſe with conſiderable celerity," there can be no ground of ſurprize "at its having increaſed with rapidity, ſince the removal of every obſtruction to its progreſs, the different cauſes of its increaſe ſtill continuing to operate with unabated energy." P. 66.

The author next proceeds to the more poſitive proofs reſpecting the population of Ireland, and relies much on the aſſertions of Mr. A. Young, as to the increaſe in ſeveral diſtricts which he viſited. Theſe aſſertions, however, are thrown out in very looſe and general terms, neither ſpecifying the amount of this ſuppoſed increaſe, nor the data upon which the opinion of its exiſtence reſts. We believe, however, the general fact, and agree with this writer as to the little reliance that can be placed on the returns of the collectors of hearth-money, and as to the defects and irregularities in the collection of the revenue in Ireland.

The period at which the population of Ireland doubles is next deduced from a combination of various Returns. The laſt of theſe, made in 1791, contains 701,102 houſes, and (at 6 inhabitants to each houſe) 4,206,612 perſons, which exceeds the Return immediately preceding it, made in 1788, by 51,102 houſes, and 306,612 perſons. The author, however, reckons the average annual increaſe throughout the laſt century, ſuited to the average ſtock of people during that period, at 59,052, and ſhows the average period of doubling to have been ſomewhat leſs than 44 years. Here he goes into a train of reaſoning, to which it is impoſſible to do juſtice without giving the whole in detail, which our limits

limits do not permit; but concludes, that the period of doubling cannot, at all events, exceed 46 years.

He next lays before us "the conſiderations which warrant a preſumption that the population of Ireland doubles in 46 years, and of the actual magnitude of the population of that country." Here alſo the author's reaſonings go into very minute details, but appear ingenious, and, generally ſpeaking, juſt. The late rapid increaſe of people in Ruſſia, (a country apparently not ſo favourably circumſtanced as Ireland,) and the increaſe of population in North America, (a country not more favourably ſituated,) are adverted to for the purpoſe of confirming the author's opinion. A variety of local circumſtances, as to different parts of Ireland, are alſo detailed. Of theſe none is more gratifying than the general change in the diſpoſition of the lower orders of people, within the laſt twenty-five years, from ſlothfulneſs to induſtry. This the author aſſerts with a confidence founded, we hope, in truth, and indeed to a certain degree ſupported by other reſpectable writers. The loſs during that period by an external war, a tranſitory rebellion, and two years of ſcarcity, was not, in his opinion, greater than could be ſupplied by generation in leſs than four years.

Aſſuming then, and relying on the aid of other documents to ſupport the aſſumption, that the population of Ireland has experienced, ſince the year 1791, an average annual increaſe of about 91,448 ſouls, or increaſed ſo as to afford a proſpect of doubling in 46 years, the author computes that there are actually in that country about 5,395,436 people. He points out the mode of computation adopted by him, which, though leſs correct than the method of Dr. Price, appears from the circumſtances of Ireland to have been neceſſary.

The trade of Ireland is next conſidered with reference to the increaſe of the population of that country; and undoubtedly the great extenſion of commerce and manufactures, together with the improvements in agriculture, which have taken place, muſt have a tendency to promote population. This part of the ſubject is diſcuſſed with much ability and information, on which we regret that we cannot ſo expatiate as to do it juſtice. There is here a digreſſion concerning abſentees. The author objects to an undiſtinguiſhing tax upon them, but propoſes one which ſhall be modified according to the circumſtances of the ſeveral claſſes into which he divides them; and ſhall be applied to the encouragement of manufactures, the improvement of agriculture, and the diſcovery and working of collieries. Whether a meaſure

ſure of this kind be expedient, or (under the circumſtances of Ireland) practicable, we are not prepared to decide.

The writer next very fully and ably argues from the conſumption of different articles in Ireland, for the magnitude of its population. With regard to the produce of the hearth-tax (which has been deemed the chief criterion of the population of that kingdom) he ſhows that its fluctuations have been ſo great as to render it impoſſible to draw from thence, during the laſt nine years, any ſatisfactory inference reſpecting the increaſe of people. He alſo treats of the more apparent cauſes of the diſparity in point of increaſe between the populations of England and Ireland, the chief of which ſeem to have been "a leſs uniformly abundant ſupply in the former than in the latter country of the ſort of food which the inferior people have been accuſtomed to ſubſiſt on, and in part occaſioned by this cauſe a comparative infrequency of marriage." In the ſubſequent ſection ſtrong proofs are produced to ſhow, that, contrary to appearances, (which the author admits to be againſt the ſuppoſition,) there is a more denſe population throughout Ireland than in this kingdom. A very important queſtion comes next under the author's review, namely, "the numerical proportion of the Roman Catholics to the Proteſtants of Ireland." On this point (as he obſerves) the opinions of public men in Ireland differ widely from each other, ſome aſſerting that the Roman Catholics are to the Proteſtants as little more than two to one," others deeming them "as upwards of four to one." This author (though he recommends the ſubject to a farther inveſtigation by government) inclines to the latter of theſe oppoſite opinions; acknowledging, however, that at preſent he is limited to offering mere conjectures, "ſanctioned by a few authoritative opinions and aſſertions, and, in ſome degree, warranted by a ſmall number of detached facts." Theſe opinions themſelves are indeed, for the moſt part, conjectural; at leaſt, the evidence in ſupport of them is not ſtated, nor are the perſons themſelves, who have given theſe opinions, named. We are only told, that they enjoyed the very beſt opportunities of collecting information upon the ſubject in queſtion. They ſpeak too with different degrees of certainty. One of theſe gentlemen "is convinced;" another is only "perſuaded;" a third aſſerts the facts more in detail, but without citing any authority in proof of them. The author, however, details ſeveral facts applying to particular diſtricts and places, from which he deduces an opinion (which, after all, is but conjectural)

conjectural) that in the three provinces of Leinſter, Munſter, and Connaught, the Roman Catholics are to the Proteſtants as at leaſt nine to one. He ſuppoſes that the city of Dublin and the nine northern counties contain about one-third of the general population, or 1,800,000, of the people of Ireland, and that the Proteſtants conſtitute about two-fifths of that number, or about 720,000. The number in the other provinces (ſuppoſing the Romaniſts to be as nine to one to the Proteſtants) would be about 360,000; ſo that the whole number of Proteſtants in Ireland would, according to this computation, be about 1,080,000, or ſomewhat leſs than one-fifth of the population of that country. From this circumſtance the author infers, that ſince the proportion of Roman Catholics to Proteſtants was computed by Sir W. Petty in 1672 at eight to three, and in the year 1731 was only two to one, "the once perſecuted, but now tolerated and protected religion muſt have gained ground moſt rapidly on the eſtabliſhed one." The cauſes of this ſucceſs are here intimated, and the ſubject undoubtedly claims the early and diligent attention of government.

The laſt ſubject of this writer's inquiry is, "the competency of Ireland to ſupport a much greater population than it now contains." That competency he maintains by a detail of many important facts reſpecting the general nature of the ſoil, and preſent ſtate of agriculture in that kingdom. Theſe facts are principally extracted from the Tour of Mr. Arthur Young, and ſhow, that, in his opinion,

"The unproductive land of Ireland may be converted with great profit into permanently rich ſoil; that many extenſive tracts of the profitable land of that country are of ſingular fertility; and that the bounty of nature has been, in a great degree, defeated by man."

The concluſion of this work ſo well explains the author's motives, that we will extract it as an illuſtration of his object, and a ſpecimen of his manner. It is almoſt needleſs to add, that although we are not prepared to admit all his deductions without further proof, we cannot but recommend his performance to the ſerious conſideration of all whoſe ſituation and talents give them weight and influence in public meaſures, as it diſplays the reſult of laborious inveſtigation, and appears to have been dictated by genuine patriotiſm.

"A due conſideration of the various facts which have been brought into view in the foregoing pages cannot, it is preſumed, fail

fail to impreſs every reader with the vaſt and increaſing importance of Ireland in the political ſcale of the Britiſh empire: and to excite in every good, loyal, and patriotic man, the utmoſt ſolicitude for the continuance of internal tranquillity in that country, manifeſtly qualified to furniſh, in the greateſt abundance, the means of ſuſtaining the power of the united kingdom amidſt the momentous changes which Europe ſeems likely to undergo.

"The recollection of recent events, accompanied by reflection on the nature and inveteracy of thoſe principles of diſunion, which have hitherto ſo frequently had the effects of blaſting the growing proſperity of Ireland, and rendering it one of the moſt vulnerable parts of the Britiſh dominions, may create deſpondency in ſome. For my part, I think there are conſiderations which ſtrongly tend to excite ſenſations of a very different nature.

"Surely Iriſhmen, of all ſects, have ſufficiently experienced the diverſified miſchiefs of religious animoſity; and muſt languiſh for its utter and final extinction. Surely Iriſhmen of all parties have had ſufficient reaſon to lament the calamitous effects of internal feuds and commotions. Surely Iriſhmen have no longer to learn that dark, foul, and treaſonous conſpiracies, confederacies, and alliances, not only involve individual ruin, but induce political imbecility, national poverty, humiliation, and ſubjection: and that induſtry, civilization, internal tranquillity, and alacrity in maintaining the authority of the laws, while they muſt neceſſarily be productive of the happy effects, of drawing over a large proportion of Britiſh capital, ingenuity, and experience, and eventually giving additional and lucrative employment to thouſands, are the *true and only means* whereby Ireland can attain that enviable pre-eminence which nature has qualified her to enjoy. Surely Iriſhmen are prepared to admit that although the late political ſyſtem of their country did undoubtedly ſupply the means of rendering it conſpicuous amongſt the nations of Europe, yet that, under an equitable and well-cemented union, the ſiſter iſlands cannot fail to experience the higheſt poſſible commercial and political advantages, mutually enriching, ſtrengthening, and aggrandizing each other. Surely Iriſhmen muſt derive ſome conſolation from the thought of their country's having become, after ages of political depreſſion and turmoil, a prominent and moſt influential part of a vaſt empire, diſtinguiſhed by an unprecedented combination of exalting circumſtances; by great and increaſing opulence, high martial renown, undiſturbed internal repoſe, and perfect civil liberty, enjoyed by all ranks and deſcriptions of the community: an empire poſſeſſing the means of becoming irreſiſtible; and much more likely to endure than any which has ever exiſted.

"Surely

"Surely Irishmen must perceive that while, on the one hand, it is demonstrably inconsistent with the real welfare of their country to urge any factious, frivolous, unfounded, or unnecessary claim; it is, on the other, no less so with that of England, to withhold any benefit which Ireland may acquire a right to enjoy. Surely Irishmen may find grounds for being persuaded that the statesmen of the united kingdom, sensible of the vast real importance of Ireland, will ever be disposed to investigate promptly, patiently, and minutely the grievances and claims of that country; to redress the former if real, and admit the latter if well founded, and notified in the temperate, cautious, steady, and becoming manner which accords with the spirit of the British constitution, and corresponds to the dictates of political wisdom." P. 354.

ART. V. *The History and Antiquities of the County of Leicester. By John Nichols, F.S.A. Edinb. and Perth. Vol. IV. Part I.—containing Guthlaxton Hundred.* Fol. Pp. 548. Nichols. 1807.

ONE of those calamities, against which human wisdom and foresight does not always afford protection, occasions us to step a little out of our way to pay a tribute of sympathy, affection, and respect to an old and valuable friend. A dreadful conflagration has destroyed the office, printing materials, and vast literary property of the author of this great national work.

Schelhorn, in his Amœnitates Literariæ, has a dissertation upon scarce books, and the causes of their becoming scarce. Some are rare because suppressed by public authority, others because bought up by individuals, or destroyed by their authors, and great numbers become difficult to attain from the misfortune to which we have above alluded. This has been the fate of many valuable works in different countries, and not unfrequently in our own. It is no long time since a very large portion of the impression of the curious and beautiful edition of Lucretius, by Mr. Wakefield, perished in the flames, and we understand that, with the exception of such copies of the volume before us as had been previously delivered to subscribers, this whole work has been destroyed. In itself, therefore, curious and important, and forming a part of one of the most elaborate county histories that has ever been produced,

duced, it will now become of extraordinary value, and be ranked among the rareſt of books.

Of the former parts a careful, and we truſt an accurate, analyſis, will be found in our preceding volumes, as we mean to extend our account of this to at leaſt another article, which, from the combination of circumſtances in which it is involved, it well deſerves, we ſhall, for the preſent, ſatisfy our readers with giving a ſhort abſtract of its contents and one ſpecimen of its execution.

The volume extends to 542 pages. Of theſe, 425 are occupied by the deſcription of the townſhips in the Hundred of Guthlaxton. Theſe townſhips are Arnſby, Aſhby Magna, and Parva, Ayleſton, Bitteſwell, Blaby, Broughton Aſtley, Brunting Thorpe, Catthorpe, Claybrook, Coſby, Cotteſbach, Dunton Baſſet, Enderby, (in Sparkenhoe Hundred), Foſton, Froleſworth, Gilmorton, Kilby, Kilworth, North and South, Kimcote, Knaptoft, Knighton, Leire, Lutterworth, Miſſerton, the Newark, Oadby, Peatling Magna and Parva, Shawell, Stanford, Stormſworth, Swinford, Whetſtone, Wigſton Magna, and Willoughby Waterleſs. The remainder of the volume is occupied by a deſcription of the town and antiquities of Leiceſter. We cannot give a more agreeable ſpecimen of the work than the deſcription, which occurs at its very commencement, of Saint Guthlac, the celebrated founder of Croyland Abbey.

" This Hundred ſeems indebted for the denomination of it to Saint GUTHLAC, a celebrated ſaint and anchorite, deſcended from the blood-royal of the Mercian kings, born A. D. 673, about the termination of the Saxon heptarchy, when Egbert, 17th king of the Weſt Saxons, reduced the generality of the Saxon kings under his government, and became the firſt ſole monarch of this kingdom, having won the affections of all the Weſt Saxons by the gentleneſs of his adminiſtration, and by their aſſiſtance brought the other parts of the iſland under his obedience. He was the ſon of *Penwald*, a nobleman of Mercia, who lived in the midland parts of England, and his mother's name was *Tetha*.

" If we may credit the relation given us by Felix the monk *, the

" * St. Guthlac's Life, written by Felix not long after his death, was publiſhed by Henſchenius and Pappebrochius, and thence abridged by Capgrave and Harpsfeild. See alſo Britannia Sancta, printed at London, 1745, 4to. p. 217.—Three different copies

the ſanctity of his future life was foretold by the appearance of a croſs near the houſe of his mother, during her pregnancy with him. However, his younger years were employed in the exerciſe of arms and military ſtudies; and as he grew up to maturity, he took up arms in the defence of his country, and obtained great reputation by his ſucceſsful conqueſts; though his moderation, even in victory, was ſo remarkable, that he generally reſtored again to the vanquiſhed one-third part of the ſpoils which he had taken from them; but at length, tired with this dangerous and laborious calling, and reflecting on the tranſient vanity of worldly glory, and the lamentable end of many celebrated heroes of this world, he bid adieu to war and bloodſhed, and ordered his troops to elect a new leader in his room, declaring he would no longer fight under any banner but that of religion. Nor could all the arguments of his affectionate followers diſſuade him from his reſolutions; for, A. D. 697, he with great eagerneſs and haſte retired to the famous monaſtery of Reppington, or Ripondon (Repton), in Derbyſhire, and there embraced a religious life. Here our ſaint ſpent ſome time; but, aiming at ſtill greater auſterities as the road to abſolute perfection, he determined to lead an eremetical life; and, for his greater mortification, choſe for the place of his retirement the iſle of Croyland, at that time a moſt horrid and uninhabited place. Of this his ſeat of retirement he took poſſeſſion on the feaſt of St. Bartholomew, A. D. 699*, being then but 26 years old; and ever after eſteemed and reverenced that Apoſtle as his peculiar patron and defender.

"St. Guthlac acquired great reputation †, and was much re-

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copies of this life are extant in the Britiſh Muſeum. One of theſe (which is copied in the Appendix to the Hiſtory of Croyland, Bibl. Top. Brit. No. XI. p. 131.) is in Harl. MSS. 3097. 6. A ſecond, whence the diviſion of the chapters is chiefly taken, is among the Cotton MSS. Nero E. 1. a large folio vellum MS. written about the tenth century, and contains the lives of about 140 ſaints, amongſt which, at N. 44, is that of St. Guthlac, in 22 pages, double columns. The edges are damaged by the fire, but the writing is all preſerved. In the Royal MSS. 13 A. is an older copy of the ſame, which has been collated with ſome other MS. and explanations interlined. At the end of the laſt-mentioned MS. is written, 'Autor hujus libri dicitur eſſe Felix Croylandienſis, qui claruit anno D'ni 730 ſub Ethelbaldo Merciorum rege. Scripſit etiam Matheus Pariſienſis vitam Guthlaci; & Gulielmus Ramſey, ſed carmine.'"

"* Willis's Hiſtory of Mitred Abbeys, vol. I. fol. 72."

"† William of Malmeſbury, fol. 166. b. n. 50."

ſpected

ſpected in his religious retreat at Croyland*, where he preferred the exerciſe of piety and devotion to that of arms and warfare. Hiſtorians inform us, that nature ſeemed to have inclined him for the toils of the latter profeſſion; but he exchanged the military for a ſpiritual ardour, and in a few years the ſpirit of war decreaſed in him, and the practice of religion became his ruling paſſion.

"Neither in this his ſolitary abode had he fewer or leſs terrible foes to contend with, than when he directed the ſcene of war on a more public ſtage; for the monk Felix, who wrote his life, aſſures us, that he was diſturbed here by evil ſpirits, and infernal deluſions, to as great a degree as St. Anthony ever was. The ſame author relates farther, that St. Guthlac was once hurried away from his cell by dæmons, and carried by violence to the very gates of hell, into which they threatened to caſt him, for having invaded *their own* iſland of Croyland, as they called it; but his tutelar ſaint, Bartholomew, defended him in this as well as all other perils, and made them convey him quietly back again to his own cell; ſo that the ſaucy devils had only their labour for their pains. To make our ſaint amends for the diſagreeable appearances of theſe vexatious viſitors, he had (if our author Felix is not miſinformed) the daily ſociety of an angel, who converſed with him, and remained inviſible to every one but St. Guthlac himſelf; for his diſciple Beccelin declares, he had often heard him diſcourſing in his ſolitary hours with ſome other perſon, but was ever ignorant who it was, till St. Guthlac himſelf told him as he lay at the point of death.

"The ſanctity of this young hermit was ſo remarkable, that the venerable Hedda, biſhop of Dorcheſter, and afterwards of Wincheſter, not only paid him a viſit in his retirement, but alſo ordained him prieſt, making him ſit down at the table with him; a form this ſaint had not been accuſtomed to ſince the day he firſt profeſſed theſe religious auſterities†. Guthlac was alſo in the higheſt eſteem with King Ethelbald, who, long before he attained the dignity of a crown, had received prophetic aſſurances from St. Guthlac, that he ſhould one day or other be a king; and accordingly, on the death of Coelred, A. D. 719, he was called to the throne of Mercia.

"* Monaſt. Angl. vol. I. fol. 163. 8."

"† Hedda was a man whoſe example (ſays Godwin, fol. 211.) was of more utility to his charge, than his eloquence in the pulpit; and, according to Bede, though he abounded not in literature, he had the evidence of his good government demonſtrated by many miracles. He died A. D. 705, or thereabouts, and is calendared as a ſaint on the 7th of July, and lies buried at Glaſtonbury. Willis's Mitred Abbeys, vol. I. fol. 99."

"At the expiration of 15 years from the time St. Guthlac took poſſeſſion of his hermitage, his life expired alſo; for on April 11, 714, this Chriſtian hero breathed his laſt breath. He had a ſiſter named Pega, who took the proper care of his interment: nor did he want other evident marks of reſpect at his funeral, to prove the great eſteem he, by his exemplary way of life, had gained from all who were not ignorant of him or his virtues; for, no ſooner did King Ethelbald hear of his diſſolution, but he haſted with all poſſible ſpeed to the place of his interment *; and, requiring the attendance of one Kenulph, an eminent monk of Eveſham †, founded and endowed an abbey or monaſtery of black monks at Croyland, in the county of Lincoln, to the honour of St. Guthlac, who had in his life-time been a beloved counſellor to this monarch; and he made this Kenulph firſt abbot of the houſe ‡.

"In proceſs of time, as this foundation advanced towards ſome degree of perfection, it was natural, in purſuance of the practice of theſe religious ages, to covet either the body of their founder, or of ſome particular ſanctified perſon, to be depoſited in or near the foundation, on ſuppoſition that their place and eſtabliſhment would acquire the greater ſhare of reſpect and veneration from the reliques of ſuch eminent perſonages. In obedience, therefore, to this cuſtom, the body of St. Guthlac was to be removed to ſome more honourable part of their houſe; and, in order to execute this ceremonious removal, his ſiſter Pega, with many other religious perſons, about a year after his death and interment, attended, in order to open his ſepulchre, and remove his reliques to ſome more decent repoſitory than his original cell afforded; and found (as the eccleſiaſtical hiſtorians of thoſe times ſay) his body quite uncorrupted, and only to all appearance overcome with a deep ſleep, his joints being rather flexible than ſtiff, and his burial cloaths as freſh and fair as on the day of his inhumation. Nor were theſe the only remarkable accidents that appeared; Ingulphus and other authors mention many extraordinary miracles that in thoſe days were performed at his tomb. The reputation he bore was doubt-

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"* Ingulphi Hiſt. Croyland, fol. 484. b. n. 30."

"† Monaſt. Angl. vol. I. fol. 163. b. & 164, ſub cart. Ethelbaldi Regis. Willis's Hiſtory of Abbeys, vol. I. p. 72. Ib. p. 163. b."

"‡ Dr. Willis does not mention the year of the foundation of this houſe; but Bp. Tanner places it in the year 716 (Notitia Monaſtica, p. 249), and ſays it was not only founded to the honour of St. Guthlac, but of St. Mary and St. Bartholomew alſo; an antient proof that religious places and churches had often triple dedications, and were addreſſed to the glory and reverence of more ſaints than one."

leſs very eminent; and the old writers who mention his name agree in their characteriſtic of him, as a counſellor to all who had doubts and ſcruples, a comforter of the afflicted, and a reliever both of corporal and ſpiritual maladies, as well as a propheſier of future events.

" The veneration and eſteem that the publick bore to St. Guthlac did not die with his perſon; for thoſe who ſurvived him endeavoured to perpetuate his memory by every act in their power. His figure was placed among the numerous images of ſaints and holy men, erected as ornaments on the weſt tower and front of the church of Croyland; and he was there farther repreſented in the arms of two angels, who were conducting him to heaven. Even long after his death his name was thought to add luſtre to the inſtruments of the church; for, about the year 976, Egelricus, abbot of Croyland, impoſed the name of Guthlac to a remarkable fine bell, which (with many more) he gave to the uſe of this church*. Waldenus, who was elected abbot of Croyland A. D. 1124, tranſlated the reliques of St. Guthlac hither in the firſt year of King Stephen; and Robert de Grandineto †, a man of no leſs wealth than piety, in order to form a repoſitory for theſe (in thoſe days ineſtimable) curioſities, procured a moſt coſtly ſhrine for their reception, exquiſitely worked, and adorned with gold, ſilver, and precious ſtones.

" We have ſeen that over the weſt gate of the church of Croyland, among the images of many kings, abbots, and eminent men, is the ſtatue of St. Guthlac, with a whip and a knife (as he is generally painted), being expreſs emblems of the pains, penalties, and auſterities, he ſubjected himſelf unto during the courſe of his retired and religious life ‡.

" Not far eaſt from this abbey, upon a little hillock, is a remnant of a ſmall ſtone cottage, called *Anchor-Church-houſe*, where formerly ſtood a chapel, over the very ſpot in which this ſaint had ſpent the time of his hermitage, and in which alſo, at the expiration of his days, he was depoſited. It is not improbable that his labours were extended to the ſervice and benefit of all who were within the reach of his doctrine and converſation; and that he preached up the principles of religion and piety to all ſuch devout hearers as flocked to him for that purpoſe. There is a croſs, called St. Guthlac's croſs §, of which at preſent remains only

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" * Willis's Hiſtory of Abbeys, p. 76." " † Ib. p. 77."

" ‡ Stukeley's Itin. Curioſ. vol. I. pp. 31, 32."

" § The inſcription on this boundary-ſtone, which probably had the figure of a croſs on ſome part of it, furniſhed materials for a moſt ſingular opinion of a reſpectable member of the ſociety of antiquaries, who maintained a curious controverſy with his

only the baſe, on the ſide of a bank, near to Brother-houſe and Cloot-bar, between Spalding and Croyland, from being one of thoſe boundaries* uſually erected to mark the poſſeſſions of the abbey of Croyland, and correſpond with three others, whoſe names ſeem to be their only remains †.

"Such a veneration had this eminent man acquired by his virtues, that any thing relating to him was deemed to poſſeſs, inherently as it were, a greater proportion of ſanctity than common. Thus his ſiſter Pega had a religious houſe dedicated to her in the county of Northampton ‡; but it was demoliſhed in very early times, and the revenues of it abſorbed probably by the larger ones of Peterborough abbey. The ſite of this little foundation was

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brethren, contending that AIO, the firſt word of it, was the name of one of the brethren who aſſiſted Turketill in reſtoring the abbey after its deſtruction by the Danes, and that the names of the other four muſt have preceded it; forgetting that AIO was the verb which governed the whole inſcription, making it declaratory of the purpoſe for which the ſtone was ſet up. Mr. Scribo, the rector of Croyland, defending the received opinion the then worthy and learned preſident of the ſociety obſerved pleaſantly, that the controverſy lay between AIO, *I ſay*, and SCRIBO, *I write*. See Archæologia, vol. III. p. 96; V. 101; VI. 391."

"* See an engraving of this boundary-ſtone in vol. III. plate XXIX, under Beby, p. 167."

"† The original uſe and intention of croſſes ſeems to have been little adverted to; their uſe or ſervice as boundaries having been only an accidental or ſecondary conſideration. At firſt, I apprehend them to have been enlargements of the precincts of the ſanctuary. Indeed, in later times, the Hoſpitallers and Templars ſet up croſſes on the tops of their houſes, to prevent the king's purveyor from viſiting their tenants, or taking their ſtock, &c. as to the king's uſe; and afterwards the laity as they are called, or freeholders or tenants, no way related to the monaſtic orders or houſes, ſet up croſſes, in hopes or expectation of receiving or being allowed the benefit of the privilege granted to or claimed by theſe orders; in ſo much that a ſtatute was made, forbidding a repetition thereof under ſevere penalties, *i. e.* a forfeiture of their houſes and land, either to the ſuperior lord of the fee, or to the crown. See Fleta; where, if I remember right, the particular ſtatute is referred to, and the purport or contents thereof are ſet out and diſtinguiſhed. S. CARTE."

"‡ Tanner's Notitia, p. 374. Peakirk. Monaſt. Ang. vol. I. p. 305. Gunton's Peterborough, pp. 251, 252. Ingulphus, p. 5."

within

within the diſtrict of a village, which evidently appears to have been indebted to her for its name, and is now called Pea-kirk, *i. e.* Pega's church, and lies in the hundred of Naſſaburgh. Nor was the monaſtery of Croyland without ſome kind of proof that bore witneſs of their endeavours to preſerve the memory of this their patron's near relation; for Egelricus, their abbot, having (among many other large donations to his houſe) given them a new and fine caſt of bells, dignified one of them with the name of Pega. Nor was this regard confined abſolutely to the family of St. Guthlac; for even thoſe who received their education from his hand, and had been ſo fortunate as to have been brought up at the feet of this Gamaliel, were thought to deſerve a particular remembrance on that account. Thus his diſciple Becceline had another bell of the ſame peal inſcribed to his memory likewiſe; as well as St. Bartholomew, who had ſo often protected our ſaint in the ſeveral dangers he had been expoſed to in his ſolitary receſs*.

"Even diſtant parts of the kingdom were not unacquainted with the ſingular merits of this Chriſtian hero; for, he had not only the honour of being one of the three patrons of the abbey of Croyland, but (as I have been informed by a very learned friend, deeply converſant in church antiquities†) there was a nunnery in the county of Cheſter dedicated to him.

"As a farther inſtance of the univerſal eſteem St. Guthlac had acquired, I find that in the year 883‡, a national council was held at London, in which, we are told§, remarkable privileges were granted to his monaſtery of Croyland, and particularly that of ſanctuary for ſuch criminals as ſhould fly thither, and put themſelves under the protection of St. Guthlac; and this great privilege is ſaid to have been procured by the favour of Witlaff, a tributary king of Mercia.

"I ſhall add one more proof of the reſpect paid to him and his memory by after-ages‖; for, in a deed of donation to the monaſtery of Croyland, he is mentioned in conjunction with no leſs a name than that of the Supreme Maker and Director of all things. How far it may be juſtifiable to make immortality and infinite eſſence a party in the ſame deed with a frail and corruptible being, I determine not; but ſurely this antient ſtyle and method of join-

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"* Willis's Abbeys, vol. I. p. 76."

"† Samuel Carte, LL. B. an eminent ſolicitor, ſon of the vicar of St. Martin's at Leiceſter."

"‡ Inett's Origines Eccleſiæ Anglicanæ, p. 265."

"§ Concilia Britannia, vol. I. p. 336."

"‖ MS. Collectiones Johannis Bridges, Armigeri; vol. D. fol. 76; et e librorum cartarum MS. inter libros Vincent, N. 88. p. 3."

ing the name of the moſt perfect with that of the moſt deficient being was preferable to the modern practice of uſing it to vain purpoſes, whether it be by open and faſhionable perjury in a court of law, or haſtily produced by the heat of a fiery conſtitution, and, moſt of all, when genteelly delivered as a polite ornament of ſpeech in common converſation. The deed itſelf runs thus:

" ' Sciant, &c. quod ego Hugo de Lambert dedi, &c. Deo, & Sancto Guthlaco, & monaſterio de Croyland, tres acras prati in Weſton [co. Northampton]. T. Reginaldo Giffard; Waltero, capellano; Rogero, clerico; Godwino Ringe; & Everardo de Pinchchoile.'

" The poſſeſſions of this monaſtery conſiſted of the whole iſle of Croyland, which may properly be ſo called, as it is incloſed by deep bogs and pools, except on the north and eaſt ſides; and even theſe approaches to it are not the moſt commodious. The ſingular and retired ſituation of this ſpot of land was heretofore the parent of many ſtrange appearances of dæmons and ſpirits; but the writers of thoſe times inform us, they were all expelled by the piety and authority of St. Guthlac.

" Whether the monaſtery of Croyland in courſe of time, attracted any endowments that had been made by munificent benefactors to the hermitage of St. Guthlac, I cannot ſay; but I have met with the following mention of it in an inquiſition taken in 1397.

" ' Inquiſitio capta apud Burgum Sancti Petri, &c. quod non eſt ad dampnum regis, ſi rex concedat Jacobo le Roos, chevalier, & aliis, quod ipſi dare poſſint unum meſſuagium & duas acras terre, vocat' *Le Hermitage Place of St. Guthlac in Marham*, capellano cantuarie per ipſos aſſignando, prefato capellano & ſucceſſoribus ſuis capellanis cantuarie predicte, in perpetuum, infra hermitagium predictum; & quod predicta tenentur de abbate de Burgo pur ſervicium unius floris roſe, & valent per annum xii d *.'

" Whether there is any error in the date of this inquiſition, or whether the premiſes were granted as above-mentioned without permiſſion ſo to do (which is not probable, as the inquiſition muſt have been returned), does not appear; nevertheleſs, the following record appears to have been made two years after the date of the before-mentioned inquiſition:

" ' Jacobus de Roos & alii dant unam marcam pro licentiâ quod ipſi unum meſſuagium & duas acras terre, vocat' *The Hermitage-place of St. Guthlac in Marham*, dare poſſint capellano cantuarie per ipſos infra hermitagium Sancti Guthlaci in Marham nuper fundate, habenda ad manum mortuam. Teſte, &c. 5° No-

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" * 20 Ric. II. No. 73; Bridges's MS. Collections, vol. D. fol. 104; and his Northamptonſhire, vol. II. p. 521."

vembris.'

vembris*.'—It is not unlikely but that this ſecond proceeding was intended to ſupply the deficiency of licence to alien in the former donation; or elſe we muſt ſuppoſe the former grant was not intended to take effect till the above-mentioned authority to make it was procured.

"The following writers have either written the life of St. Guthlac, or mentioned ſo much of his virtues as may juſtify the account I have given of him:

"1. Ordericus Vitalis, Hiſt. Eccleſ. p. 537.

"2. Dugdale, Monaſticon, vol. I. p. 164.

"3. Vetus Calendarium de vitis Sanctorum in Bibl. Cotton. ſub Julio, A. X. agitur de vitâ Sancti Guthlaci ſub numero 6.

"4. Vita Sancti Guthlaci, per Elfridum monachum, ad Alvoldum regem Saxonum Orientalium. Veſpaſian, D. XXI. 2.

"5. Godlac the Holy Man. No. 2576, in Bibl. Bodl.

"6 Vita Sancti Guthlaci anachoretæ, MS. quod notatur ſcriptum fuiſſe ante Conqueſtum, in Bibl. Collegii Sancti Benedicti, Cantabrigiæ.

"7. In Armario Regali apud Weſtmonaſt. eſt. Alia MS. Vita Sancti Guthlaci.

"8. Altera in Bibl. Cathedrali de Carliſle.

"9. Vita Guthlaci, per Petrum Bloreman†.

"10. Felix, an antient monk, alſo wrote his life‡." P. 1.

With this brief notice we ſhall conclude our account for this month, anxiouſly hoping that the much reſpected author may meet with every encouragement from the public which his misfortunes demand and his abilities deſerve; may reſume his ſpirits to proſecute his literary labours, to their final accompliſhment, and cloſe his career in the boſom of domeſtic tranquillity, and with the honourable reputation which has hitherto accompanied him.

It ſhould have been added, that this volume alſo abounds with maps and prints, moſt of which are entitled to the praiſe of fidelity and elegance; the head of Wicliff in particular, at p. 298, who was rector of Lutterworth, is worthy of the higheſt commendation.

"* Bridges's MS. Collections, vol. I. G. fol. 117; Rot. in Turre Lond. 22 Ric. II. m. 17."

"† Bibl. Cott Jul. C. VI. fol. 188." "‡ See before, p 1."

(To be continued.)

ART.

ART. VI. *A Review of the Affairs of India, from the Year* 1798 *to the Year* 1806: *comprehending a ſummary Account of the principal Tranſactions during that eventful Period.* 8vo. Pp. 140. Price 3s. Cadell and Davies. 1807.

THE political hiſtory of Lord Welleſley's adminiſtration in India will always form an intereſting part in our national annals, when time ſhall have rendered its great events remote; but the preſent is the period when the motives, the principles, and the ſyſtem acted upon by him, moſt imperatively concentre the attention of the world: as a judicial inquiry is probably about to be inſtituted into that ſeries of events which took place in India, from the year 1798 to the treaty with the Rajah of Burtpore, ſubjecting to its deciſion the fame, the fortune, and the fate of that great man, by whoſe councils, and under whoſe auſpices, they were brought about.

This "Review" profeſſes to give an account of the maxim and ſpirit of the adminiſtration of the noble Marquis, in both its branches, domeſtic and foreign: and what the writer profeſſes he has here executed, as fully and as perfectly as the limits he has preſcribed to the extent of his work could permit. Theſe limits impreſſed upon him a neceſſity of giving ſomething between an epitome and an entire philoſophical account of the principles and cauſes of the greater tranſactions and inſtitutions of the Governor-general, with reſpect to the native powers of India, and in our own provinces.

It therefore reſembles a general map of a kingdom on a middle ſcale; on which the geography of the whole, as a whole, is moſt conveniently ſtudied, and whence the beſt univerſal idea of it is to be acquired. In ſuch a delineation even the interior of every province is ſo ſketched out, that much particularity may be admitted without confuſion. When we want to make ourſelves acquainted indeed with the ſubdiviſions and ſecondary ſubdiviſions of each, recourſe muſt be had to provincial Maps on ſuch a ſcale, that the moſt minute detail of the face of the country can be conveniently laid down in them. It is ſuch a general account that we have now before us: and thoſe who ſhall have to examine any one of the tranſactions in this Review, conſidered in its fulleſt extent, will be convinced that nothing more particular or perfect can be compriſed in ſuch bounds; and will admire to find ſo many of the leading and maſter points

points of view ſo exactly and adequately, although conciſely, given in it.

The meaſures conſidered here are either internal or external: we ſhall advert to each following that diviſion. The local improvements round the ſeat of empire, Calcutta, are the firſt: the drainage of the inundated tracts on the banks of the Hoogly has converted a large extent of noiſome and putrid marſhes near that city into a wholeſome and fertile tract of country: and while its ſalubrity has been thus increaſed, the new roads opened have facilitated its ſupply of proviſion, and improved its markets.

Among the higheſt of the acts of Lord Cornwallis we rank his having introduced into the Britiſh provinces the adminiſtration of as much of our laws, and of their ſpirit, as the circumſtances of the country ſeemed to him to permit; that he erected permanent courts of juſtice in Calcutta; ordering biennial circuits in the reſt of our dominions: but, with the beſt intention, he ſeems to have committed an error, by lodging the ultimate power of appeal in the Governor-general in council: for the council of Calcutta does not in that reſemble that of England, to which certain appeals lie, which always contains a number of law-lords. Lord Welleſley transferred this ultimate deciſion to three civilians, or from the executive to the judicial power*.

Of a ſtate that during a conſiderable period of years is making great additions to its income, at an expence equal only to two years, one month, and fifteen days purchaſe of their amount; (we neglect hours, minutes, and ſeconds; for politics, like law, conſider not the fraction of a day;) it may be affirmed, that its finances are in a condition highly

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* We muſt be permitted to ſtep aſide a little here from our character of reviewers. An authentic, and, we believe, unpubliſhed, document has fallen into our hands, and it gives an account of the ultimate eſtabliſhment of the new ſyſtem of civil juriſprudence in its moſt improved form, in provinces to which it had never before been extended; the Carnatic, Malabar, Canara, Tanjore, and the ceded territories of the Nizam. This was a cloſe copy of the inſtitutions formed for the government of the ceded provinces of Oude, which in two years had realized every benefit which had been expected from them. This great meaſure was the laſt, and, in its extent, the greateſt of the Marquis Welleſley's plans of internal adminiſtration. One of the few governors which India has received from Britain, in whoſe attention thoſe cares always occupied an equal ſhare with thoſe of our external relations.

flouriſhing. Ought ſuch a ſtate to ſee the accommodations of government moſt ſordid?—ill-placed, ill-planned, and thus giving the greateſt obſtruction to the public buſineſs daily increaſing with increaſed celerity? Such, we are informed in this work, were the accommodations of the ſupreme power at Calcutta at the beginning; and ſuch the ſtate of finances in India during the whole of the period * here conſidered. The government-houſe was then ſo mean and dilapidated, that the preceding governor had not deemed it a proper habitation for his family: the buildings for the other public offices were alſo not in a ſuperior ſtate; giving every inconvenience to buſineſs that diſtance and diſperſion could produce. They are all now brought under one roof, and other improvements effected. The charge of the whole is ſtated by this writer to have been reduced by ſales to 97,797l. By further ſavings it will be diminiſhed in the year 1813, when the charter expires, to 45,000l.; to anſwer which, the company will be poſſeſſed of a building, the neat charge of which, 97,797l. initially, we will admit to have fallen at the end of the term to 90,000l.; the preſent value of which, which at 9l. per cent. diſcount, will be 79,911l. at the end of ſix years. And the firſt of theſe ſums is not one hundredth part of the fee ſimple of the average yearly gain of the revenue; the expence at which that augment is procured, or yearly increaſe of debt, being deducted.

If buildings were neceſſary for tranſacting the various and complicated buſineſs of an Indian government, there was a ſuperior neceſſity that there ſhould be a ſupply of perſons qualified in the beſt manner, by education, for that purpoſe. The youths formerly ſent over to become the civil ſervants of the company, left this country with perhaps a ſmall knowledge of arithmetic and merchant's accounts; and thoſe of the beſt education with that claſſical learning ordinarily acquired at that age: qualifications totally inadequate to the great functions they were to be called hereafter to fulfil; and which they could not increaſe in that country: for there a totally uninforming mechanical routine of buſineſs occupied thoſe years, which intervened between their arrival in India and their being ſent off to the exerciſe of different high functions, in the courts of juſtice, to which one diviſion of them was detached; where every thing is decided by the Hindu and Mahometan law, with a certain admixture of the ſpirit of our own. Of thoſe three ſyſtems their education

* Pamphlet, p. 117.

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left them equally and totally ignorant, as well as with the language uſed in their proceedings, and the character in which they are written. This ignorance of the languages, and the various modes of writing in the different parts of our territories, likewiſe equally diſabled them from acquitting themſelves duly in another great branch of adminiſtration, in which many officers are engaged: for another diviſion was placed at the head of the affairs of the public income in their reſpective diſtricts; and from the claſs thus informed beſides were to be drawn the directors of the public commerce, and the managers of our political affairs in that country. But ignorance was not the only evil to be guarded againſt: no where is the danger of moral corruption of youth ſo great as in India; and every evil the latter can add to the former is there the moſt to be apprehended. The danger is imminent, and almoſt inevitable, that the virtue and principles of a youth ſhall be wrecked on that ſhore on which he lands perſonally in ſafety. His firſt appointment requires the exerciſe of ſome œconomy: and relying on no remote augmentation of it, the native uſurers preſs round him; the voluntary panders of every paſſion, and of all the extravagance of a young man not yet eighteen. Lord W. ſeems to us to have applied the only adequate remedy to theſe evils, by the inſtitution of the College of Fort William: there all the various country languages were taught by the beſt profeſſors; and the different laws prevailing in Hindooſtan, and the law of nations, explained; and every thing requiſite for an education for India. The ſtatutes of the College provided not only for the inſtruction of the youth entering into it, but for the preſervation of their morals and religion: both theſe objects were attended to with the moſt aſſiduous care, which was rewarded with the completeſt ſucceſs. The eſtabliſhed expence of the foundation was 26,000l.: the œconomy of the company at home revolted againſt this charge, as by far too much for the purchaſe money of a body of magiſtrates for their immenſe territories; who alone underſtanding the laws, and the language of the laws, could maintain an adequate ſecurity of perſons and of property; whereby its territorial revenues were known to be capable of the moſt important augmentation; although to this was added the acquiſition of a body of revenue officers, who could read the characters of the accounts they were to ſettle; underſtood the language they were written in; and were not totally under the guidance of the native interpreters, a moſt corrupt claſs; or their Banians, to whom they had generally contracted ſuch great debts, as placed them almoſt under their

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controul. This collegiate inſtitution the company has ordered to be diſſolved, as we learn by the papers of November laſt. Its total expence had been defrayed by a ſmall tax, ſtill yielding a ſurplus to the company. They had reduced the inſtitution before they diſſolved it. After the firſt meaſure, they retained the whole of the tax, *and nothing of its remiſſion* is now mentioned. The College has been ſuperſeded by an Aſiatic ſeminary in England, at Hertford; where the pupils muſt ſacrifice more than double the number of years to ſtudy, which were neceſſary in India; where the languages to be taught were conſtantly ſpoken by natives*. The company, we think, will find too late, that œconomy has been ill conſulted in this change of a feeble inſtitution for one that was effective. It is juſtly here obſerved alſo, that although ſome good may reſult from the preſent inſtitution, it will always be rightly eſteemed to be derived only from what that retains of the former; to the author of which, the Marquis Welleſley, it muſt therefore be totally aſcribed.

Theſe arts of peace, thoſe wiſe plans which, operating ſilently, render a nation flouriſhing and happy, are not among the incidents which fill our Gazettes, and occupy the general attention: the great majority of the people are totally ignorant of their exiſtence, their mode of operation, and their effects. For this cauſe in our account of theſe excellent meaſures, we have been rather full. We now proceed, with leſs detail, to the political hiſtory of Marquis Welleſley's adminiſtration, as given by this writer.

At his arrival in India, there was diſplayed to him a ſcene of affairs he was little prepared to expect. Tippo Saib in the cloſeſt conjunction with France; the Nizam, with a French General, Monſ. Raymond, at the head of 14,000 diſciplined troops in his ſervice; and the great Mahratta chief, Scindia, with 20,000, under the command of Monſ. Perron; to whoſe cuſtody the perſon of the Mogul was committed, and who occupied the imperial provinces. Such was the aſcendency and power which, by new means, the French had acquired in India; the annihilation of which was of the firſt

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* Sir William Jones, profoundly learned in the Aſiatic languages, could for a long time neither underſtand nor be underſtood by a native. In India a gentleman who ſmokes muſt have a ſervant for the particular purpoſe of filling and lighting his pipe: he is called his pipe-filler. The only native teacher of language in the College here, is ſaid to be a pipe-filler, who came to England with his maſter.

neceſſity

neceſſity to our exiſtence there. That arduous taſk was completely effected by Lord Welleſley.

The objects of theſe French generals was to render themſelves independent of the powers employing them, or to reduce them to nominal princes, by uſurping the exerciſe of their authority. The Nizam already had been ſo reduced under the controul of Raymond, to whom Perron ſucceeded. At his ſolicitation, the Marquis undertook his deliverance, and he there gave the firſt example of his ability in laying down the plan of a campaign, by the celerity and deciſion of which the French force was inſtantly diſſipated. By the rapid movements of our infantry, joined by the horſe of the Nizam, this dangerous force was ſurrounded: it ſurrendered at diſcretion. Diſpatches were forwarded by the ſecret Committee, to put the Governor on his guard againſt the deſigns of France upon India: and the date of the firſt was found, when received, to be thirty-five days after this annihilation of ſo great a part of the force of the enemy. The Nizam ſolicited and obtained an auxiliary force to be ſtationary in his country, for which he offered a ſubſidy.

The hoſtile meaſures entered into by Tippo Sultaun were next completely developed: the collecting and marching an army againſt him, the taking of Seringapatam, his death, the total conqueſt of his empire, and the placing of a deſcendant of the laſt Indian prince on the Muſnud, were events following each other in the moſt rapid ſucceſſion. Part of the conquered countries were retained in our poſſeſſion.

Of what is ſaid of the treaty of Baſſein, the conſequent reſtoration of the Peiſhwah to his legitimate ſupremacy over the Mahrattah States, and his ceſſion of a territory for a ſubſidiary force to maintain him on a throne, on which he had for years been held a priſoner by one rebellious feudatory, and from which he had been driven as an exile by another, we ſhall give no further account. We come in the order of time to that very important article, the treaty of the Governor-general with the Nabob of Oude, in 1801.

So much is the public attention concentred on this charge, that we think our duty engages us, in the moſt compreſſed form poſſible, to lay before our readers what is found in the preſent work on the merits and policy of the meaſure.

By the treaty at the acceſſion of the Nabob, it was provided; that, in conſideration of the conſtant aid of a Britiſh force, the greateſt and leaſt amount of which was limited, he ſhould pay a ſtipulated ſubſidy, in a mode there defined; but if his defence ſhould call for an augmentation of thoſe

troops, a proportionably augmented ſubſidy was to be paid; and if arrears were incurred by him on thoſe payments, a ſatisfactory ſecurity, that is, ſatisfactory to the company, ſhould be exigible.

After the treaty, two ſeparate and imperative neceſſities aroſe, to augment the troops ſtationary in Oude, for its defence; the one external, the other internal. The danger of a foreign attack was imminent: on the borders of Oude, Monſ. Perron commanded a great force of effectively well diſciplined Seapoys, under French officers. The ſervice of the country called for frequent detachments from our ſtationary force there; and none could be made without leaving Lucknow, the rich capital of Oude; almoſt the certain reward of an attack. The perſon of the Mogul was in the cuſtody of Perron: his own army he called the imperial army. In his name alſo (ſtill reverenced by the Mahometans) he would have made war on his revolted vaſſal; to whom his own army was hoſtile, and with whom, by his own account, his ſubjects were diſguſted, and he with them. This attack indeed never took place: but while Perron maintained ſuch a military poſition, it muſt have been his object, whatever reaſons reſtrained him. An increaſe of the forces ſtationed for the defence of Oude, was therefore, on this account, become neceſſary.

For this increaſe there exiſted alſo at the ſame time an internal and preſent neceſſity, at leaſt equal in degree. The country, although there exiſted therein certain nominal courts of juſtice, was in an abſolute ſtate of anarchy: pillage and maſſacre reigned in every part of it. The troops of the ſeveral diſtricts received their pay from the Aumils, or provincial collectors of taxes, who were the great nobles of the country. By the authority they poſſeſſed over them, they dictated to, or controuled the judgments of, every nominal court of the Nabob, or oppoſed its acts by open force. The taxes they demanded were not fixed by any ſettled rule: their amount in general was, all that their military foliowers could by force extort.

To this anarchy and extortion the Marquis Welleſley determined that an end ſhould be put. To effect this, it became neceſſary, that the army of Oude, undiſciplined, hoſtile to the Nabob, far worſe than uſeleſs in an invaſion, ſhould be diſbanded. It was, however, to be apprehended, that they might join the banditti, ſcattered over the whole country, and already ſo numerous as not to be reduced to order without the appearance of force: and that they would be aided, openly or privately, by the Aumils and Zemindars; whoſe

whoſe oppreſſive power and extorted profits, a reform in the ſtate would annihilate. Previous to an attempt at ſuch an arduous meaſure, it would have become neceſſary to augment the Britiſh force in Oude. The augmentation of the ſubſidy followed from that of the troops, by the expreſs proviſion of the treaty. It had run into great arrears, for which, ſecurity ſatisfactory to the company was exigible: but there were only three ſecurities poſſible: that of the native ſhroffs, or bankers, the mortgage of the revenue of a diſtrict, or an abſolute ceſſion: but the two former were abſolutely invalid, and therefore not ſatisfactory: the latter was conſequently demanded and obtained, although with reluctance.

The writer proceeds now to give his account of the fruſtration of the laſt and ſtrongeſt effort of the aſpiring deſpot of France to eſtabliſh an empire in India, the annihilation of the army of Perron. The treaty of Baſſien guaranteed to the Peiſhwa, and at the ſame time to the coeſtates of the Mahrattas, conſtitutionally under his authority, all their reſpective rights. Immediately after the ſignature of this treaty, Holkar evacuated Poonah, and the Peiſhwa was reſtored. Scindia openly and explicitly declared his approbation of it, but inſtantly after diſcovered by his meaſures, which could admit no other conſtruction, his determination again to reduce his feudal ſuperior into the degrading perſonal controul under which he had long before held him: to uſurp all his power, and again to leave him only an empty title. This reſolution, thus demonſtrated, compelled us into a war with him, after the ſtrongeſt endeavours to avoid it, which is here proved to have been defenſive in the ſtricteſt ſenſe. A ſeries of ſplendid victories followed, gained by Lord Lake and Sir A. Welleſley; the conſequences of which were, that the French force under Perron was intirely diſſipated, the old Mogul liberated, and Scindia received a peace, the terms of which were dictated by moderation.

Holkar, expelled from Poonah, remained at the head of his ferocious hordes, whom he had no other means to ſupport, than by making feudatory incurſions on the dominions of our allies, and by his ambaſſadors menacing our own. Invited to a peace, he refuſed to ſubmit to any equal conditions; and his demands, peremptory, extravagant, and novel, were coupled with inſolent terms of defiance. Our engagements by treaty in the defence of our allies, obliged us ultimately to have recourſe to arms. By repeated defeats, his total

reduction ſeemed infallible: nor could the aid given him by the Rajah of Bhurtpore, contrary to the faith of treaties, have long protracted it. That Prince having been, after a defence which would have done honour to a better cauſe, compelled to purchaſe peace by ſubmiſſion; Holkar was now chaſed to the banks of the Hyphaſis, and on the point of falling into our hands. At that very inſtant the ſyſtem of Marquis Welleſley ceaſed to be followed by the cabinet of Calcutta: and the dominions of which he had poſſeſſed himſelf, without any right, or ſhadow of right, were reſtored to him. On this, however, it is not the object of the publication before us, or of our own, to make any kind of reflection; nor ſhall we add any further remarks on a tract certainly of great merit.

ART. VII. *The Code of Health and Longevity; or a conciſe View of the Principles calculated for the Preſervation of Health, and the Attainment of long Life. Being an Attempt to prove the Practicability of Condenſing, within a narrow Compaſs, the moſt material Information hitherto accumulated, regarding the moſt uſeful Arts and Sciences, or any particular Branch thereof. By Sir John Sinclair, Bart.* 2d Edit. 4 Vols. 8vo. Pp. 2234. 3 Plates. 2l. 8s. Conſtable, Edinburgh. 1807.

THE patriotic and benevolent intentions of the reſpectable author of this work, muſt be allowed to entitle it to a more indulgent reception than could have been granted to the performance of a profeſſed book-maker, inſtigated only by the deſire of furniſhing his employer with four ponderous volumes for ſale. He informs us, that about the year 1797, having fallen into a weak and enervated ſtate, and finding that the health of many of his cotemporaries was equally, or ſtill more, deranged, he wiſhed to aſcertain the cauſe of theſe events, and to ſeek for a method of preventing a decay ſo premature. He was alſo aſtoniſhed to find, in the courſe of his ſtatiſtical reſearches, how few of the human ſpecies attain any conſiderable extent of years, and how much their exiſtence is embittered, even during its ſhort continuance, by diſeaſes of various kinds. Theſe circumſtances united, naturally directed his attention to the ſubjects of health and longevity. He began by endeavouring to procure the reeſtabliſhment of his own health; and in this object, with the aſſiſtance

aſſiſtance of ſome eminent phyſicians, he has fortunately ſucceeded; and finds himſelf in all reſpects as well as a perſon born in the year 1754 has any right to expect. He next ventured to give hints to others, whether advanced in life, or in a ſickly ſtate, how they might ſecure the ſame advantages; and having had the ſatisfaction of receiving, from various perſons, in all ranks of life, the moſt grateful acknowledgments for the benefits which they had derived from his advice, he was at laſt induced to think of a greater and bolder attempt, "that of inſtructing his fellow-creatures in general, how they could beſt preſerve their health, and attain a comfortable old age."

Having printed, both in Engliſh and in French, a ſhort treatiſe on health and longevity, containing ſeveral queſtions relating to the ſubject, he has obtained a variety of communications in anſwer to his enquiries: he has alſo made a collection of about two hundred volumes, more or leſs immediately connected with the object of his reſearches. From theſe materials he has endeavoured to conſolidate into one volume all the knowledge which he conſiders as eſſentially neceſſary for the attainment of health and longevity; and he has filled the remaining volumes of this work with an account of foreign and domeſtic authors who have written on theſe ſubjects, a re-publication of ſuch of their works as he judges the moſt intereſting, and a collection of original communications and documents.

"It has often occurred to me," ſays Sir J. S. (p. 1.) "that a plan might be formed, by which human knowledge, regarding at leaſt ſome particular arts or ſciences, might be ſo diſtinctly arranged, and condenſed within ſo narrow a compaſs, as to diminiſh the neceſſity of peruſing the innumerable volumes now extant on the ſame ſubject; and by which men in general might be better informed, and conſequently would be better enabled to enjoy the pleaſures of their exiſtence, than they are at preſent."—"Indeed, in its preſent ſtate, (p. 3.) knowledge may be compared to a ſmall portion of gold, diſperſed throughout a great quantity of ore. In its rude condition, the ſtrongeſt man cannot bear its weight, or convey it to a diſtance; but when the pure metal is ſeparated from the droſs, even a child may carry it without difficulty."

"As the preſervation of health is one of the moſt important ſubjects to which the attention of mankind can poſſibly be directed, why not begin with that branch of inquiry?"—"If ſuch a view of the ſubject, as is given in this work, be approved of, let it be tranſlated, either at the expence of the government, or of a ſociety eſtabliſhed for that purpoſe, into all the principal lan-

guages of Europe; and let premiums be given to thoſe who will tranſmit the moſt valuable communications upon, or will point out the moſt eſſential improvements in the volume to be thus circulated." (P. 2.)

After having laid before our readers this account of Sir John Sinclair's plan and intention, it is our duty either to preſent them with a brief abſtract of the contents of theſe volumes, or to aſſign ſome reaſon for declining the taſk. We are therefore obliged to confeſs candidly, that we think both our own time and that of our readers would be waſted in making any attempt of the kind, unleſs we undertook to remodel the whole, and make it into a new work; for in its preſent form, although we have peruſed it with as much attention as poſſible, we have not been able to diſcover in it any original merit whatever.

That an author ſhould imagine himſelf qualified for a work of this kind, without being a medical man, merely becauſe its principal object is to prevent and not to cure diſeaſes, is as abſurd as it would be for a landſman to take the command of a fleet employed in blockading an enemy's port, becauſe it is not his object to give chace to his adverſaries, but only to prevent their coming out. No one of the arts or ſciences, as far as we have any acquaintance with them, is comparable for the difficulties which attend it, to the profeſſion of phyſic: and it is remarkable, that theſe difficulties are of ſo refined a nature, that their very exiſtence is unperceived by vulgar eyes. And, as Lord Bacon obſerves, "in all times, in the opinion of the multitude, witches, and old women, and impoſtors, have had a competition with phyſicians. And what followeth? Even this, that phyſicians ſay to themſelves, as Solomon expreſſeth it upon a higher occaſion; If it befal to me, as befalleth to the fools, why ſhould I labour to be more wiſe?" Hence it happens, that not one medical book in a hundred is worth reading by any body; and not one in a thouſand by any but a medical man. Obſervations contradict obſervations, and opinions are at variance with opinions, ſo that the more matter we collect, the greater is the obſcurity in which the ſubject becomes involved, unleſs the moſt minute inveſtigation, and the moſt delicate powers of diſcrimination, be employed in the compariſon. Theſe powers it was morally impoſſible that the preſent author ſhould poſſeſs, and his work could therefore conſiſt of nothing but a uſeleſs maſs of contradictory and ill-digeſted facts, a continued ſeries of "iteration without addition," and a collection of groundleſs opinions, ſuggeſted by caprice, and admitted only by an immeaſurable credulity.

Notwith-

Notwithſtanding, however, that we ſhall not attempt a regular analyſis of this performance, we ſhall endeavour to give our readers a general idea of its nature and diſtribution, and to ſelect a few particulars from it, which may not be wholly undeſerving their attention: leaving the dignified and benevolent employment of pointing out thoſe paſſages which are moſt open to ridicule and to cenſure, for ſuch as are more attached than ourſelves to the edifying amuſement of "cutting blocks with a razor."

The plan of the firſt volume, which is hitherto executed only in part, conſiſts of three diviſions; the firſt, relating to the circumſtances which neceſſarily tend to promote health and longevity, independent of individual attention, or the obſervance of particular rules; the ſecond, to the rules for preſerving health, and promoting longevity; and the third, to regulations for the health of the community. The author has completed his plan with reſpect to the firſt part, and with reſpect to the ſecond, he has conſidered the rules which relate to the objects eſſential for man in every ſituation; ſuch as air, food, digeſtion, exerciſe, and ſleep; but he has not yet extended them to the objects of clothing, habitation, amuſements, medicine, temper, habits, cleanlineſs, bathing, relief from accidents, and travelling, which he conſiders as belonging to the ſame department; nor has he attempted the diſcuſſion of the ſubject of medical police, which ought to conſtitute the third diviſion of his work.

The concluſion of the author's remarks on a place of reſidence, will ſerve as a ſpecimen of the firſt part.

"It ſhould be placed," he ſays, (p. 92) "if poſſible, in a temperate climate, in a ſituation moderately elevated; if in Great Britain, with a ſouthern expoſure, in the neighbourhood of the ſea; and, if poſſible, near a rapid ſtream or river, having a command of water fit for drinking, ſheltered by trees, but not environed with extenſive woods or foreſts, with a dry ſoil, having fuel in abundance, with a moiſt, rather than a dry, atmoſphere; in an iſland, rather than on an extenſive continent; and either in a well-planned village, or totally in the country. It may be added, that in advanced years, a perſon ought either to remove to a warmer country, or make an artificial climate, conſtantly living, during the ſevere and inclement ſeaſons of the year, in well-conſtructed houſes, in which the genial warmth of ſummer may at all times be commanded."

With regard to the importance of a good parentage, eſpecially on the mother's ſide, we are entertained (p. 81) with a ſingular method of accounting for the unequalled talents of the great Mr. Pitt.

"The abilities and the eloquence of that branch of the Pitt family who were created Earls of Chatham and Lords Camelford, *was* owing to a fortunate connection they made with a Miſs Innes of Redhall, in the Highlands of Scotland. The talents of the family of Dundas, of Arniſton, have alſo been attributed to the marriage of one of their anceſtors to a Miſs Sinclair, of the family of Stevenſon, in Eaſt Lothian."

The inhabitants of London, and of ſome of the eaſtern counties, will thank the author for a dietetic hint reſpecting the milk of cows fed on turnips, if they find it confirmed by experience. He obſerves (p. 216) that the diſagreeable taſte of the milk of cows fed on turnips or cabbage, and of the butter made from it, may be corrected by mixing a little nitre with the freſh milk; and it has been ſuggeſted, but perhaps without much reaſon, that the ſame effect might probably be produced ſtill more conveniently, by mixing nitre with their food.

A domeſtic receipt for removing coſtiveneſs, may poſſibly deſerve to be occaſionally employed. A friend of the author's

"Takes three full table ſpoonfuls of olive oil, nearly one ſpoonful of vinegar, and the yolk of two boiled eggs, to which he adds a little common ſalt. He eats this at dinner, with ſallad, in the ſpring and ſummer; with boiled peas or beans in the autumn; and with raw celery in the winter. This prevents coſtiveneſs; and is, at the ſame time, a nouriſhing diet." (P. 422.)

Another detached remark, on the benefit of friction, is worthy of notice.

"Having been very ſubject to ſore throats," ſays Sir J. S. "I was accuſtomed to wear flannel about my neck, hoping to prevent them by its warmth. But I am convinced, that the miſchief was rather increaſed than diminiſhed by that practice. The idea of trying the fleſh-bruſh originated from a peruſal of the works of Celſus. It occurred to me in the winter ſeaſon, and even in the midſt of ſnow; yet, with the aid of the fleſh-bruſh, I threw off the flannel coverings of the throat, without ſuffering in the leaſt from the change, and have never ſince had any occaſion for them; and for ſeveral years have never had any tendency to a ſore throat, except once, when I had neglected the uſe of the fleſh-bruſh for ſome time." (P. 512.)

The firſt part of the ſecond volume is occupied by an hiſtorical account of ancient authors, who have written on the ſubject of the preſervation of health, with extracts from ſeveral works of a ſimilar nature; the ſecond, by a catalogue of books,

books, more or leſs connected with the objects of the preſent work; and the third part, which is called an appendix, conſiſts principally of original communications. The extracts are chiefly from Hillary, De Goguet, Scuderi, the Philoſophy of Medicine, Boerhaave, and Haller: and the books enumerated amount to more than 1800, although a great number of theſe are of a very mixed nature. The firſt article in the Appendix is a collection of conciſe rules for preſerving health, written in the year 1648, without any indications of greater acuteneſs than might be expected from the obſcurity of their origin. We have then a letter from the Chevalier Edelcrantz, and Sir John Sinclair informs us that it is "a moſt valuable" letter. The next paper conſiſts of ſome hints, by Dr. Molleſon, of View Bank, near Montroſe, and contains ſome very ſenſible remarks, together with a number of intereſting particulars reſpecting a variety of aged perſons in the neighbourhood of Montroſe. The fourth article is a collection of papers on the ſubject of athletic exerciſes, and is perhaps not the leaſt important part of the volume: but its contents may be very much compreſſed without loſing any of their value. The principal ſubject of enquiry is, the method of training men or horſes for particular exertions, and the advantages which are propoſed from the ſeveral means that are adopted. The general principle appears to be, to reduce the bulk of the ſuperfluous, and to increaſe that of the eſſential parts: the fat, and probably the more aqueous part of the blood, being rather an impediment than an advantage in ſuch caſes, and the ſtrength and ſize of the muſcles requiring to be increaſed to the utmoſt. Thus, it is probable, that exhauſtion, either by purging or ſweating, is moſt immediately effective in diminiſhing the quantity of ſerum, and ſtimulating the abſorbents to remove the ſuperfluous fat; while, at the ſame time, abundant exerciſe in the open air gives force and bulk to the muſcles, and vigour to the conſtitution in general. According therefore to the degree in which theſe different changes are produced, it is probable that the effects will be more or leſs permanent, and alſo more or leſs ſalutary to the conſtitution; and they may be combined in various proportions, from the waſting of the jockey who rides a race, to the habitually athletic muſcularity of a drayman, or a pugiliſt. The anſwers of Mr. Jackſon appear to be the moſt intelligent communications on theſe ſubjects, and we ſhall therefore inſert ſome extracts from ſeveral of them, with a few verbal alterations.

"For running, any ſize, from five to ſix feet, is ſufficient: but no firſt-rate runner has been above ſix feet high: the age ſhould be from eighteen to forty; and perhaps, by proper care, the power of running rapidly might be retained much later. Weſt, of Windſor, is only five feet four, and he ran thirty-one miles in four hours and a quarter, at the age of forty-four. Long thighs and ſhort legs are conſidered as advantageous: a ſhort run is generally a teſt of what may be done by the ſame individual after training. In general, two months are ſufficient for this proceſs, but ſometimes three are required. The training is begun with an emetic, which is followed by two or three liberal doſes of ſalts, at intervals of about three days. The diet is confined almoſt entirely to animal food, with ſtale bread: ſome vinegar, but very little ſalt, is given with the meat, to avoid thirſt. Lean beef and mutton, rather broiled very moderately, than either roaſted or boiled, are recommended, both for breakfaſt, at eight in the morning, and for dinner, at two; and occaſionally a little cold meat, with a biſcuit, is taken for ſupper. Veal, lamb, and fiſh, are ſuppoſed to contain too little nutriment, and pork is ſaid to act on ſome people as a purgative. All other kinds of food are forbidden, except the yolk of an egg, which may be taken raw in the morning. For drinking, three pints of old home-brewed beer, not bottled, are allowed in the courſe of the day: all ſpirits are poſitively forbidden, and wine is not encouraged, even in ſmall quantities. Under this regimen the ſkin is ſaid to become much finer, and more elaſtic, and the fleſh more tranſparent, ſo that the light of a candle will ſhine through the hand: the appetite is rendered keen, the bones tough, the ſtrength increaſed, and the whole perſon made much more capable of bearing exertion without giddineſs, and of ſupporting pain with firmneſs. But exerciſe is alſo a material part of the proceſs: it is begun at five in ſummer, and in winter as ſoon as it is light: the pupil runs a mile or two in flannels, ſo as to perſpire freely; he is then rubbed dry on his bed, and has a change of clothes: and this mode of exhauſtion is carried further when running is the object, the perſon being then placed after his exerciſe between two feather beds. After breakfaſt, the reſt of the day is ſpent in walking, or in playing cricket, but always in the open air, whatever the ſtate of the weather may be, only taking care to change the clothes as often as they are wet."

Boxers do not appear to be either remarkable for longevity, or deficient in this reſpect, except ſo far as they are intemperate. Mr. Jackſon is perſuaded, that all people in high life eat and drink to exceſs: that no perſon ſhould drink more than half a pint of wine; that the gout might always be avoided, and ſometimes cured, by temperance and exerciſe; that bilious complaints, and too great corpulency, might be effectually removed by a courſe of training; that

rheumatiſm might be prevented, and calculous complaints relieved by it; that conſumptive people would be too weak to bear it, but that they would be materially benefited by continual expoſure to the open air. He obſerves, that muſcular men are more affected by electricity than others.

The morning air is preferred, chiefly becauſe it is cooler. The uſe of water only, as a drink, in training, does not appear to have been tried: eight hours of ſleep are conſidered as generally neceſſary to perſons who take much exerciſe; nervous diſorders are of courſe unknown to pugiliſts: the mental faculties are alſo ſaid to be improved by training, perhaps from their connection with the functions of the ſtomach: vegetables appear to contain too little nouriſhment to afford ſufficient ſtrength: a ſmall head is ſuppoſed to indicate a vigorous body; and the principal teſt of a perſon's being in a proper condition for exertion, is ſaid to be the clearneſs and elaſticity of his ſkin.

The anſwers of Mr. Scott do not afford much additional information. The next communication, by Mr. Duffin, relates to the letter-carriers among the Hindoos: they are ſaid to go from Calcutta to Bombay in twenty-five days. Several ſhort papers and extracts follow, relating to the waſting of jockies, the treatment of race-horſes, the feeding of game-cocks, and the advantages of wreſtling and fencing, with ſome remarks, by Dr. A. P. Buchan, on the manner of training the ancient athletae. Game-cocks are fed, for a few days, after giving them a little cream of tartar, principally with bread and milk. There is a certain weight at which they are in the moſt perfect condition; and it appears to be aſcertained, that they cannot remain at this ſtandard longer than about a ſingle day, even if the ſame diet be continued, as they are either too much reduced, or recover their fat. As a ſpecimen of Sir John Sinclair's method of "condenſing," we think it worth while to mention, that the extract from Fewterell's pamphlet on pugiliſm, in p. 112, 113, and 114, occurs again in the ſame words 51 pages further on.

To Dr. Robertſon we are indebted for an accurate account of all the perſons, above eighty, reſident in Greenwich Hoſpital, and to Dr. Jameſon for ſome general obſervations on the table tranſmitted by him. It appears, that out of about 2400 men, 96 are above 80, and of theſe 13 are above 90, and one above a 100. About one half of them belonged to aged families; more than two thirds had been upwards of twenty years in the King's ſervice; they were almoſt all married; almoſt all uſed tobacco, and moſt of them

them had been in the habit of drinking freely; fourteen only had good teeth; one half had very imperfect viſion, and one fifth had their hearing impaired. Of 2500 out-penſioners, it appears, that there are only 23 above 80, ſo that the compariſon is much in favour of the attention paid to the health of the in-penſioners. Of theſe, one in fifteen has a hernia, of the out-penſioners, one in forty. In Kilmainham Hoſpital, out of 31 above 80 years of age, two only were above 90; about half were deſcended from long-lived families; almoſt all had been above 20 years in the ſervice; all had been married, ſome above 50 years; all but one uſed tobacco; moſt of them called themſelves but moderate drinkers; about one third had their ſight; but only ſeven their hearing impaired; and two thirds had their mental faculties and organs in a good ſtate.

From a very extenſive table of the ſtate of 471 aged perſons in the different workhouſes in London, procured by the aſſiſtance of Mr. Colquhoun, it appears that more than three-fourths of theſe are females; 420 have been married; four-fifths have been temperate; more than a third have uſed tobacco; and more than half have become very infirm, and have loſt the uſe of their faculties. Hence the author concludes, that "on the whole, this table does not furniſh any ſtrong inducements to aſpire to great longevity;" and it may deſerve his conſideration, whether or no it would not be better to burn his book, leſt mankind ſhould be burdened with too long lives.

The remaining ſeventeen papers, contained in this volume, conſiſt principally of accounts of ſeveral other perſons who have attained a great age, chiefly reſiding in Scotland; and of a variety of miſcellaneous hints, which do not require particular notice.

The account of authors, and the extracts from their works, begun in the ſecond volume, is continued in the third, which is devoted to foreign authors, who have written in modern times; beginning with the Schola Salernitana, in Latin and in Engliſh, and going on with Cornaro and his cotemporaries and followers, to the time of Sanctorius, whoſe Medicina Statica is inſerted at large, with additions. A variety of later authors, little known, are then enumerated, the laſt of whom is Ramazzini; and an account is given of the art of medicine among the Chineſe. We have next an eſſay on the means of preventing diſeaſes by the well-known Profeſſor Kant, and a tranſlation of the article Hygiène in the Encyclopédie Méthodique, by Hallé, which, although very copious, has been hitherto extended to the literary hiſtory of

the ſubject only. An eſſay on longevity, by Lucian, "in his worſt manner," cloſes this heterogeneous compilation.

Nor would the fame of the three luminaries of ſcience, the Bacons and Boyle, whoſe works occupy the greateſt part of the fourth volume, be by any means injured, if no other copy of this part of their works remained, than that which is here preſented to the public; and if all were prohibited from reading them, but the very few who will have the patience to labour through the preceding volumes. Sir William Temple's remarks are in general more entertaining, at leaſt, if not more inſtructive. The extracts from Mead and Heberden, are valuable as far as they go; and Dr. Macnab's letter on a conſumptive habit, is a very proper remonſtrance with a diſſolute young man, although not generally applicable to the ſubject of conſumption. Dr. Ruſh's account of the ſtate of the body and mind in old age, and Dr. Waterhouſe's lecture on health, are better written, and ſhow more knowledge of the ſubject, than almoſt any article in the whole collection; although Dr. Watherhouſe's audience might think that the report from Greenwich would furniſh them with a tolerably ſatisfactory anſwer to his Philippic againſt tobacco; and at the ſame time the profeſſor might urge, with ſufficient juſtice, that this mechanical mode of inventing arguments by wholeſale on medical ſubjects, is too little calculated to admit of proper diſtinctions and refinements, to be employed with advantage for the improvement of practical knowledge.

ART. VIII. *Sermons on ſeveral Subjects; by the late Rev. W. Paley, D. D. Sub-Dean of Lincoln, Prebendary of St. Paul's, and Rector of Biſhop-Wearmouth.* 8vo. 535 pp. Sunderland; printed. 1806.

PREFIXED to this volume is an extract from the Will of the excellent author, in the following words:

"If my life had been continued, it was my intention to print at Sunderland a collection of Sermons—five hundred copies to be diſtributed gratis in the pariſh—to deliver them to Mr. Stephenſon, to print and diſtribute one copy in a family—firſt to thoſe who frequent church, then to farmers' families in the country, then to ſuch poorer families as have a perſon who can read, or are likely to read them.—I would not have the ſaid Sermons printed for ſale."

Having

Having received a copy ſome time ago, by favour of a very kind friend, and finding, on examination, that the diſcourſes are truly worthy of the character and talents of the author, we applied to the perſon to whom we were indebted, for leave to give a public account of them. By ſome accident this letter received no anſwer, and we remained in ſuſpence, between our unwillingneſs to withhold from our readers the excellent inſtruction we might thus give them, and the point of honour, with reſpect to the executors of the author; who for ſome reaſon, not eaſily to be gueſſed, forbad them to be printed for ſale. At length, ſeeing them advertiſed as publiſhed, our ſcruples were at an end; but now again a doubt ſeems to be thrown upon the publication*. Finally, however, we adhere to our laſt reſolution; for publiſhed they muſt be at ſome time or other, and nothing but good can be produced by encouraging the ardour of the public to haſten that event. If this be in the ſmalleſt degree contrary to the wiſh of the friend who ſent them, the fault muſt reſt with him, for leaving our queſtion unanſwered, but in the effect we muſt cordially rejoice; for to have been enjoined ſilence, on ſuch a ſubject, would have been very painful.

We have very carefully read the diſcourſes, and are clearly of opinion that they are, on the whole, not inferior in value and importance to any prior work of the learned and acute author. The ſtyle, it is true, has not received all the poliſh which he was capable of beſtowing on it, and this, perhaps, was the principal reaſon why he determined to reſtrict the diſtribution of the volume; it has indeed a plainneſs, apparently ſtudied, to aſſiſt the comprehenſion of the claſs in which he intended the volume to be diſtributed. There is a merit, however, far above that of ſtyle, which ſome of theſe diſcourſes poſſeſs in the higheſt degree, that of elucidating difficult points in a manner, clear, original, and convincing. The talent to perform this was poſſeſſed by Dr. Paley, in ſo very eminent a way, that no perſon who knows his other works will be ſurpriſed at the fact; yet, even they who eſtimate his powers at the higheſt, would not, perhaps, have expected ſo much light, as he has been enabled to throw upon that moſt important as well as difficult ſubject, the ordinary

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* We are told that it has been ſtopped by the executors. In compliance with the duty of that office they are doubtleſsly obliged to do ſo; but it is a misfortune to the public that ſuch was the determination of the author.

operations

operations of the Holy Spirit. This doctrine being ſo momentous to every Chriſtian, and ſo deciſive, when rightly underſtood, againſt the vain pretenſions of enthuſiaſts, ſhall take the lead in our account of the volume: after we have merely premiſed that the whole number of ſermons is thirty-five, and that they are all inſtructive, and not only pious, but calculated to inſpire the zeal and fervour of true piety.

The Sermons which we ſhall particularly notice, for the reaſons above mentioned are properly two only, but they are divided into ſix, each having three parts. They begin with the twenty-third, as p. 352; which, with the two following, is on 1 Cor. iii. 16. The very accurate author begins at once with a ſtatement which ſhows the nature and neceſſity of his whole deſign. "There are ways," he ſays, "of conſidering the ſubject of SPIRITUAL INFLUENCE, as well as a want of conſidering it, which lay it open to difficulties and to miſconceptions." Nothing can be more true than this poſition; nor any thing, certainly, more wretched or more dangerous, than ſome of the miſconceptions, which are the reſult of falſe ways of conſidering it. But, as he immediately adds, neither theſe, nor the difficulties which ariſe from a want of conſideration, ought to be regarded as objections to the doctrine. "I know of no doctrine which is not liable to the ſame: nor any which has not, in fact, been loaded at times with great miſtakes." There is certainly no doctrine more firmly founded on ſcriptural authority than that of SPIRITUAL INFLUENCE, both the difficulties and the miſconceptions of which, may be, in our opinion, effectually removed by an attentive peruſal of theſe ſix diſcourſes.

The firſt objection which Dr. P. notices, is that of its being what is called *an arbitrary ſyſtem*; that is, that it makes our ſalvation to depend, not upon ourſelves or any exertion of our own, but upon the gift of the Spirit. To this he replies firſt generally, that a free gift is not to be canvaſſed like a debt; and that, as ſuch it might be arbitrary, without being unjuſt. But ſecondly, that it is *not arbitrary*, 1ſt. In its *origin*, for it is promiſed to prayer, which depends upon our endeavours. But, it may be aſked, is it not given ſometimes prior to our praying for it? It may be ſo, he replies, and yet not be arbitrarily given, and his explanation of this point is clear and ſolid.

"The religious ſtate of the human ſoul is exceedingly various. Amongſt others, there is a ſtate, in which there may be good latent diſpoſitions, ſuitable faculties for religion, yet no religion. In ſuch a ſtate the ſpark alone is wanting. To ſuch a ſtate the elementary

elementary principle of religion may be communicated, though not prayed for. Nor can this be ſaid to be arbitrary. The Spirit of God is given where it was wanted; where, when given, it would produce its effect; but that ſtate of heart and mind, upon which the effect was to be produced, might ſtill be the reſult of moral qualification, improvement, and voluntary endeavour." P. 356.

2d. It is not arbitrary *in its degree*; for it has a rule, which is this, "Whoſoever hath, to him ſhall be given, and he ſhall have more abundance; and whoſoever hath not, from him ſhall be taken away, even that which he hath." This rule expreſſed, with no great difference of phraſe, in the three firſt Goſpels, is then clearly explained and juſtified; particularly by alluſion to the parable of the talents.

3d. It is not arbitrary in its *final ſucceſs*. For the Spirit may be grieved, reſiſted, and even loſt; ſo that our co-operation and endeavours are in every ſtep required. Thus is the firſt objection diſpoſed of, in a manner the moſt ſatisfactory.

The ſecond objection comes, Dr. P. ſays, from an oppoſite quarter: and it is this; "that if the influence of the Spirit depend, after all, upon our endeavours, the doctrine is nugatory." To this he replies, that it is not ſo. It is not the ſame as if our ſalvation was put upon ourſelves, either in reality, in opinion, or in the conſequences of that opinion. 1ſt. It is not the ſame in reality, becauſe it is one thing to perform a work by our own ſtrength, another by means of help. 2d. Not in opinion; becauſe it carries with it a ſenſe of obligation to the divine benefactor, by whoſe aſſiſtance our endeavours are made ſufficient and ſucceſsful; and without which they could not be ſo. 3d. Not as to the effects of that opinion, which are humility, as to ourſelves; affection, and gratitude, as to God. Both the objections therefore are invalid, and the author is at liberty to purſue his ſubject, without further regard to them.

This he does in the ſecond part of this diſcourſe, p. 366. —He begins by ſtating a difficulty, which many Chriſtians have felt.

"It is undoubtedly a difficulty, in the doctrine of SPIRITUAL INFLUENCE, that we do not ſo perceive the action of the Spirit, as to diſtinguiſh it from the ſuggeſtions of our own minds. Many good men acknowledge that they are not conſcious of ſuch immediate perceptions. They, who lay claim to them, cannot advance, like the apoſtles, ſuch proofs of their claim, as muſt neceſſarily ſatisfy others; or, perhaps, ſecure themſelves from deluſion."

This

This is modeſtly ſtated; merely ſo far as the argument requires; though the certain truth is, that they who lay claim to them do, in general, and moſt dangerouſly delude themſelves. But this want of perception is, he juſtly contends, no valid ground of objection to the doctrine itſelf. They, who expect that the operations of the Spirit ſhould be perceivable, expect what they have no right to expect. It is not neceſſary in the nature of things that they ſhould be ſo; it is not aſſerted in the Scripture that they are ſo; nor is it promiſed that they ſhall be ſo. The manner in which it is explained, that it is not neceſſary in the nature of things that ſuch influences ſhould be perceptible, appears to us a diſcovery; at leaſt it is ſtated with a clearneſs which we never ſaw before. The author's own words muſt be given.

"The caſe appears to me to be this, The order, in which ideas and motives riſe up in our minds, is utterly unknown to us; conſequently it will be unknown when that order is diſturbed, or altered, or affected: therefore, it may be affected by the interpoſition of a foreign influence, without that interpoſition being perceived. Again, and in like manner, not only the *order*, in which thoughts and motives riſe up in our minds, is unknown to ourſelves, but the cauſes alſo are unknown, and are incalculable, upon which the vividneſs of the ideas, the force and ſtrength and impreſſion of the motives, which enter into our minds, depend. Therefore that vividneſs may be made more or leſs, that force may be increaſed or diminiſhed, and both by the influence of a ſpiritual agent, without any diſtinct ſenſation of ſuch agency being felt at the time." P. 368.

What can be more clear than this? yet it is further illuſtrated by the author, by ſuppoſing the contrary to be the fact. He then proceeds.

"But, in the ignorance under which we are, concerning the thoughts and motives of our minds, when left to themſelves, we muſt, naturally ſpeaking, be, at the time, both ignorant and inſenſible of the preſence of an interfering power; one ignorance will correſpond with the other; whilſt, nevertheleſs, the aſſiſtance and benefit, derived from that power, may, in reality, be exceedingly great. In this inſtance (he adds) philoſophy, in my opinion, comes in aid of religion." P. 269.

Moſt truly it does ſo! It comes to the clearing away of the grand doubt and difficulty, which reaſonable Chriſtians have been uſed to feel on the ſubject: and this is truly ſound philoſophy. He alſo fairly purſues it further.

"It

"It follows again," he ſays, "that immediately and at the time of perceiving the operation of the Holy Spirit is *not only not neceſſary* to the reality of theſe operations, but, *that it is not conſonant to the frame of the human mind that it ſhould be ſo.*" P. 370.

He guards this ſtatement, however, with the proper exception.

"I repeat again, that we take not upon us to aſſert that it never is ſo. Undoubtedly God can, if he pleaſe, give that tact and quality to his communications, that they ſhall be perceived to be divine communications at the time. And this probably was very frequently the caſe with the prophets, with the apoſtles, and with inſpired men of old." *Ibid.*

But this, as he juſtly obſerves, was miraculous; and we are not now under a diſpenſation of miracles. It follows irreſiſtibly, though he does not ſtate the concluſion in words, that they who now expect ſenſible and perceivable communications of the Spirit expect miracles: and this is what Chriſtians, not fanatical, have always felt; though perhaps, till now, it was never ſo clearly demonſtrated. A diſcourſe containing a demonſtration of ſuch importance may well be conſidered as ineſtimable. Dr. P. proceeds to illuſtrate it by the cloſe analogy of the interpoſitions of Providence in the courſe of nature, which are certain but not perceivable; efficacious, but not miraculous.

If it be inquired, as it will be, how can we know any thing of the influence of the Spirit, if it be not diſtinguiſhable at the time; Dr. P. anſwers, *by its effects:* and this, as he ſhows, is in fact, the account given of it by our Saviour to Nicodemus. The remainder of this diſcourſe, (or part of a diſcourſe) is occupied in impreſſing the neceſſary caution, "*not to expect more than is promiſed*, nor to take upon ourſelves *to determine what the Scriptures have not determined.*" He means particularly as to the mode in which the Spirit acts, which he allows to be probably various; conformably to our Saviour's compariſon of the wind: ſometimes ſudden; ſometimes, and perhaps more ordinarily, gradual.—But if ſudden, ſurely not violent or ſtrongly perceivable, for that would be miraculous. It is the internal change of heart which may be ſudden, but yet not perceivable, till it ſhall have had time to become manifeſt in its effects.

The third Diſcourſe on this text is occupied in conſidering the obligations which follow from this doctrine. "It is always to be remembered," Dr. P. tells us, "that the grace and Spirit of God no more take away our freedom of action, our perſonal and moral liberty, than the advice,

the

the admonitions, the ſuggeſtions, the reproofs, the expoſtulations, the counſels of a friend or parent would take them away." There is conſequently a claſs of duties relating to this ſubject, and perhaps, as he ſays, "more important than any other."

The author firſt notes an objection which is ſometimes made to this part of the ſubject; namely, that in practice, the doctrine leads to too contemplative a religion, placing it too much in feelings and ſenſations. To this he replies, that if in any perſons it has this effect, it muſt be becauſe they do not rightly hold the doctrine; becauſe they do not recollect that the promiſe of ſalvation is not "to thoſe who *have* the Spirit, but to thoſe who *are led* by it," or act according to it. Conſequently, whatever internal perſuaſion they may feel, that they have the Spirit, if they find no *courſe of conduct* entered into under that influence, the perſuaſion, right or wrong *, will be equally vain. We have therefore only to adhere to the teſt before given, and to judge of the influence of the Spirit ſolely by its effects on our lives and actions, to be free from the danger here ſtated. The example of St. Paul is brought to illuſtrate and confirm this poſition; the activity of whoſe life, under the moſt certain impreſſions of the Spirit, was a perfect contraſt to all contemplative quietude.

Having diſpoſed of this objection, which, after the principles he had laid down, might perhaps have been neglected; Dr. P. proceeds to the practical duties, the firſt of which is *to pray for the aſſiſtance of the Spirit:* and that prayer muſt, as he truly directs, be earneſt, and founded on a real ſenſe of the neceſſity we have for it. It ought to be prayed for with peculiar force "when we have any thing of great importance to decide or undertake:"—when we are recovering from any ſin;—when we would offer effectual devotions and ſervices of piety.

The next duty to that of praying for the Spirit, is that of *attending to its ſuggeſtions.* But here is an apparent difficulty. If its influences are not perceivable, how are they to be attended to? The anſwer is clear and ſatisfactory:—By attending to the ſuggeſtions of conſcience, for through thoſe it

* It is ſurely more likely to be wrong than right; for, according to the ſound doctrine of the preceding Diſcourſe, the agency of the Spirit does not produce any internal ſenſations, which can evince its preſence: and the perſuaſion that it does produce them is the grand ſource of enthuſiaſtic error.

is that the divine teacher ſpeaks to us. Conſcience muſt be our apparent guide, but that conſcience directed and illuminated by means of higher influences, the reſult of piety and prayer.

Another duty, or rather diſpoſition, flowing from this doctrine, is that of humility.—"There is one train of ſentiment belonging to him, who has achieved a work by his own might, and power, and proweſs; and another to him, who has been fain to beg for ſuccour and aſſiſtance, and by that aſſiſtance alone has been carried through difficulties, which were too great for his own ſtrength and faculties." The latter is the true ſentiment of a Chriſtian; whoſe humility juſtly refers every thing that is good, even in himſelf, to God.

Laſtly, the doctrine of *Spiritual influence*,

"Shuts the door againſt a moſt general, a moſt ſpecious, and a moſt deceiving excuſe for our ſins; which excuſe is, that we have ſtriven againſt them, but are overpowered by our evil nature; by that nature which the Scriptures themſelves repreſent as evil; in a word, that we have done what we could. Now until, by ſupplication and prayer, we have called for the promiſed aſſiſtance of God's Spirit, and with an earneſtneſs, devotion, perſeverance, and importunity, proportioned to the magnitude of the concern; until we have rendered ourſelves objects of that influence, and yielded ourſelves to it, it is not true 'that we have done all that we can.' We muſt not rely upon that excuſe, for it is not true, in fact. If, experiencing the depravity and imbecillity of our nature, we ſee in this corruption and weakneſs an excuſe for our ſins, and taking up with this excuſe, we ſurrender ourſelves to them; if we give up, or relax in, our oppoſition to them, and ſtruggle againſt them, at laſt conſenting to our ſins, and falling down with the ſtream, which we have found ſo hard to reſiſt; if things take this turn with us, then we are in a ſtate to be utterly, finally, and fatally undone. We have it in our power to ſhut our eyes againſt the danger; we naturally ſhall endeavour to make ourſelves as eaſy and contented in our ſituation as we can; but the truth nevertheleſs is, that we are haſtening to certain perdition.

"If, on the contrary, perceiving the feebleneſs of our nature, we be driven by the perception, as St. Paul was driven, to fly for deliverance from our ſins, to the aid, and influence, and power of God's Spirit; to ſeek for divine help and ſuccour, as a ſinking mariner calls out for help and ſuccour; not formally, we may be ſure, or coldly, but with cries, and tears, and ſupplications, as for life itſelf; if we be prepared to co-operate with this help, with the holy working of God's grace within us, then may we truſt both that it will be given to us;—and alſo that the portion of help

help which is given, being duly uſed and improved,—more and more will be continually added, for the ultimate accompliſhment of our great end and object, the deliverance of our ſouls from the captivity and the conſequences of ſin." P. 295.

The next Diſcourſe, alſo in three parts, is on the ſubject with which the preceding concludes, in the words now cited; namely, "on the mode in which ſin is encountered by Spiritual influence." The three parts are all on the text, Rom. vii. 24,—"O wretched man that I am! who ſhall deliver me from the body of this death." We ſhall not, however, analyze theſe three Diſcourſes, as we have the three former. They are excellent, both in the interpretation of the paſſage of St. Paul, and in the inſtruction given to the ſinner: but the foundation of the whole is laid in the Diſcourſes above examined, which are indeed ſo important that nothing can be more ſo; and we ſhould be ſorry to weaken the impreſſion which may be made, even by the abſtract we have given, by adding what is not equally new, and may indeed be deduced from the former.

There are two great evils by which the Chriſtian world is infeſted; oppoſite completely to each other, but both extremely pernicious. The one is the error of thoſe who think nothing of divine aid, but fancy that all is to be done by their own ſtrength and efforts, and that what cannot thus be effected, cannot juſtly be required at their hands. The other, the error of thoſe who expect from divine influence more than is promiſed and more than can be given, without a miracle; namely, ſenſible impreſſions, calls which they can hear or feel, raptures and paſſions which belong not to true devotion, but to mere infatuation. Againſt both theſe great errors, which may almoſt be ſaid to divide the common maſs of Chriſtians, theſe admirable Diſcourſes are exactly pointed; and however the hand of the law may, with propriety, reſtrain their immediate circulation, in compliance with the author's directions, it will be a ſerious misfortune to Chriſtians, every month that their circulation ſhall be impeded. May our repreſentation of the ſubſtance of them in the mean time ſupply, though imperfectly, the deficiency.

Many other of the Diſcourſes in this volume are of admirable tendency and great originality, and we ſhall, on another occaſion give ſuch a general account of them as may be uſeful to the ſerious reader. But for the preſent we conclude, requeſting all ſuch to meditate profoundly on what has been already detailed.

(To be continued.)

ART. IX. *Letters from England. By Don Manuel Alvarez Eſpriella. Tranſlated from the Spaniſh. In three volumes*, 12mo. 18s. Longman, Hurſt, Rees, and Orme. 1807.

HARDLY any thing which iſſues from the modern preſs is calculated to convey ſo much amuſement, blended with inſtruction, as deſcriptions of the manners and cuſtoms of our own country, by a candid foreigner of learning and genius. Degenerated as the Spaniards unqueſtionably are, from the high ſenſe of honour which characterized their anceſtors, they can ſurely ſtill boaſt of ſome writers uncontaminated with French principles, on whom the ſhades of thoſe who flouriſhed under their Auſtrian ſovereigns might look down with complacency. Half hoping to find the author of the letters before us one of thoſe reſpectable men, we opened the firſt volume with ſanguine expectations of an intellectual feaſt; but, alas! we had not got half through it when we diſcovered internal evidence incontrovertible, that the pretended Don Manuel is no Spaniard, but ſome Engliſhman diſcontented with the inſtitutions of his native country. Of that evidence we had collected a part, to be laid before our readers, when we found it not very ſecretly whiſpered that the *Letters from England* were written by two Engliſhmen *. The accuracy with which London is deſcribed, and the reſpectful terms in which Quakers, and other fanatics, are mentioned, no longer ſurpriſed us; for the obvious tendency of the whole work, whatever may have been the intention of its authors, is to inflame vulgar prejudices againſt the principles on which Mr. Pitt conducted the adminiſtration of the empire; to excite among the lower orders of ſociety diſcontent with their lot, and malignant envy of the comforts enjoyed by their ſuperiors; to repreſent the church of England and the two univerſities as eſtabliſhments worſe than uſeleſs; and to exhibit diſſenters, of almoſt every denomination, as men highly meritorious.

The firſt occaſion which the pretended Don Manuel finds to inflame what prejudices may yet exiſt againſt the principles of Mr. Pitt and Lord Grenville's adminiſtration, is in

* Mr. Southey and Mr. Duppa. This we do not undertake to aſſert. But that they are the work of one or more Engliſhmen, is paſt all kind of doubt.

paſſing through Dorcheſter, in his way from Falmouth to London! Though this Spaniard had then been only *three days* in England, he becomes all at once thoroughly acquainted with the character and principles of Gilbert Wakefield, whom he diſcovers (vol. I. p. 59) to have been a man of integrity and learning, unjuſtly and cruelly proſecuted by the government! True, indeed, he profeſſes to have derived his information from an *Engliſh friend*, whom he repreſents as having been for *ſome time in Spain*; but how came this friend to find his way ſo eaſily to Spain during the late war? and why did not he give to a foreigner a full and fair account, not only of the ſingle pamphlet for which Mr. Wakefield was tried by a jury of his countrymen, and ſentenced to two years impriſonment, but alſo of that author's unremitting hoſtility, for many years, to the laws, the religion, and the conſtitution of his country?

Our *Spaniſh* author next repreſents the great body of the Engliſh nation as overjoyed when Mr. Pitt, Lord Grenville, Lord Melville, (then Mr. Dundas), and the reſt of the miniſters, who had ſo long guided the helm of ſtate, retired from office. "That change," he ſays, (p. 127), "was conſidered as *a national bleſſing*. The *ſyſtem of terror, of alarm, and of eſpionage*, was laid aſide; the moſt burthenſome of the taxes were repealed, and a ſincere deſire was manifeſted on the part of the new miniſter to meet the wiſhes of the nation."

By the dates of his letters, it appears that Don Manuel had not, when he wrote this, been a fortnight in England; and in that ſhort ſpace of time he had become acquainted with the wiſhes of the nation! But he had become acquainted with more than this: he had diſcovered that the former adminiſtration employed their power *unfortunately* for their *country*, and all Europe; juſt as Gilbert Wakefield had diſcovered the ſame thing before him! In making diſcoveries of this kind, however, our pretended Spaniard had, in the ſpace of a fortnight, far ſurpaſſed Mr. Wakefield during the whole courſe of his factious career; for he aſſures us, (p. 128), that Mr. Pitt and his colleagues "had held out the *promiſe* of emancipation to the Iriſh Catholics, as a means of reconciling them to the union," and that they had even "*pledged themſelves* to grant that emancipation after the union ſhould have been effected!" In the Houſe of Commons, indeed, Mr. Pitt had ſolemnly affirmed that no ſuch pledge was given by him, nor, with his knowledge, by any of the illuſtrious ſtateſmen with whom he had acted ſo long; but the affirmations of Mr. Pitt are entitled to no credit, for this *candid*

Spaniard quickly found out, (vol. 2, p. 311), "that pride and obſtinacy were the predominant parts of his character, and that, *right or wrong*, he never yielded!!"

To ſuch abſurd calumnies as theſe, we ſhould inſult the underſtanding of our readers, were we to make a ſingle reply. None but democrats and jacobins perceived any thing like *a ſyſtem of terror* in Mr. Pitt's adminiſtration; none but democrats and jacobins *rejoiced* at his retiring from office; and the man muſt now be blind indeed, who does not perceive that all the vigour of his adminiſtration was not more than ſufficient to preſerve the Britiſh empire from fraternizing with France.

As the author or authors have taken Wakefield for their guide, when animadverting on Mr. Pitt, ſo have they adopted his methods of exciting a ſpirit of diſcontent among the lower orders of the people.

Wakefield, in one of his ſeditious pamphlets, tells us* that,

"It is not yet decided what the *rights of men* are: whether three-fourths of the human race ſhould not think themſelves favoured, to have the honour of ſtarving, to feed—of ſinking to the ground to carry, like aſſes, the other fourth, on thoſe ſhoulders which the difficulty of procuring a ſubſiſtence for themſelves and families, has bent to the ſoil on which they ſtand." He likewiſe aſks,—"What advantage have the oppreſſed maſs of mankind gained by *civilization*, and chuſing one common parent—government, for protection againſt the abuſe of ſavage liberty and power? Does the ſuperior protection which their *lives* are ſaid to receive,—for their *property cannot have leſs in any ſtate*,—prove that they have bettered their condition by entering into the civilized ſtate?"

In perfect harmony with this, our pretended Spaniard, after groſsly miſrepreſenting the nature and operation of our poor laws, ſays,

"We talk of the liberty of the Engliſh, and they talk of their own liberty; but *there is no liberty in England for the poor!* They are no longer ſold with the ſoil, it is true; but they cannot quit the ſoil, if there be any probability, or ſuſpicion, that age or infirmity may diſable them. If in ſuch a caſe they endeavour to remove to ſome ſituation where they hope more eaſily to maintain themſelves, where work is more plentiful, or proviſions cheaper, the overſeers are alarmed, the intruder is apprehended as

* See Brit. Crit. vol. xvii. p. 439.

if he were a criminal, and sent back to his parish. — — Many causes have contributed to the rapid increase of this evil. *The ruinous wars of the present reign*, and *the oppressive system of taxation pursued by the late premier*, (Mr. Pitt), are among the principal. But the manufacturing system is the main cause; it is the inevitable tendency of that system to multiply the number of the poor, and to make them vicious, diseased and miserable.

"To answer the question concerning the comparative advantages of the savage and social states, as Rousseau has done, is to commit high treason against human nature, and blasphemy against omniscient goodness; but they who say that society ought to stop where it is, and that it has no further amelioration to expect (who has ever said this?) do not less blaspheme the one, and betray the other. *The improvements of society never reach the poor:* they have been stationary, while the higher classes were progressive. The gentry of the land are better lodged, better accommodated, better educated than their ancestors; *the poor man lives in as poor a dwelling as his forefathers when they were slaves of the soil*, works as hard, *is worse fed, and not better taught. His situation is therefore relatively worse.*" P. 298—306.

There is not an Englishman fifty years of age, who has paid any tolerable attention to what has past around him, who can be ignorant that all this is false;—that the comforts of the industrious poor have, notwithstanding the wars of the present reign, and the system of taxation pursued by Mr. Pitt, been at least as progressive as those of the rich; that such poor are much better lodged and better fed than they were even in his childhood; and that in England the law protects alike the life, liberty, and property of every order in society. The idle and vicious poor are indeed miserable, and have always been so, not only in England, but every where else; and as commerce and manufactures have increased the number of the people, they must have increased the number of the poor as well as of the rich; but the account which this pretended Spaniard gives of the number and miseries of the manufacturing poor in Birmingham and Manchester is extremely exaggerated.

He observes, when speaking of Manchester, (vol. 2, p. 145), that "to talk of *English happiness* is like talking of Spartan freedom; the *Helots are overlooked.* In no other country can such riches be acquired by commerce, but it is *the one* who grows rich by *the labour of the hundred.* The hundred human beings like himself, as wonderfully fashioned by nature, gifted with the like capacities, and equally made for immortality, *are sacrificed body and soul!*" He had, a few pages before, given a similar account of the manufacturers in Birmingham; but they, he says, feel not their

own miſeries, nor appear in the ſmalleſt degree diſcontented with their lot; and therefore, to quicken their feelings, he is pleaſed to inform them, (vol. 2, p. 116), that the ſyſtem with which "they are ſo perfectly well ſatisfied, poiſons them, *ſoul and body!*" that they are, in fact, two legged *beaſts* "*of labour*;" that, (p. 122), "there is more excuſe to be made for *diſhoneſty* in Birmingham, than could be pleaded any where elſe!" and that it is not indeed *to be expected* (p. 128), that ſuch ingenious men as they are "will patiently be ſtarved, if, *by any ingenuity of their own*, they can ſave themſelves from ſtarving!" That they may profit by this precious hint, he takes care to inform them of what, we dare ſay, they never knew before, that during the late war they were encouraged by Mr. Pitt, Lord Grenville, and the reſt of "thoſe wiſe politicians, to *forge aſſignats*, as the means of ruining France;" from which the only inference which they can draw is, that *forgery* is no great crime!

This indeed is a doctrine which the *Spaniard* is himſelf at ſome pains to teach; for he affirms, (vol. 1. p. 253), that, "of all crimes there is none which involves in itſelf *ſo little moral depravity*, nor which is *ſo eaſily* committed, as forgery!" By what criterion he judges of moral depravity we know not; but there are ſurely very few crimes more pernicious in their conſequences than forgery, and hardly one againſt which it is ſo difficult to be effectually on our guard. From the thief and houſebreaker a man may in ſome degree ſecure his property by locks, and bars and bolts; and when he has occaſion to travel where highway robbers prowl for their prey, he may travel armed, and, if a rich man, attended; but what ſecurity can rich or poor have againſt the circulation of bank bills dexterouſly forged, or baſe money ingeniouſly coined? The man too, who is capable of forging ſucceſsfully, muſt be ſuppoſed to have received an education better calculated to make him acquainted with his duty, than the education which falls to the ſhare of the generality of thieves and houſe-breakers; and therefore, if it be true, which no Catholic ſurely will deny, that "unto whomſoever much is given, of him will much be required," it follows that forgery involves in itſelf *greater moral depravity*, than ſometimes accompanies theft or houſe-breaking.

But it is not by the degrees of *moral guilt* which crimes involve, that their puniſhments in this world can be regulated, but by the degrees of miſchief which they produce in ſociety. Of the degree of moral guilt, which an individual has, in any caſe, incurred, no human tribunal can form an exact judgment; and to eſtabliſh a ſyſtem of penal law, on the

the principle of *vengeance*, would be an abſurdity ſuch as the world has not yet ſeen, except perhaps in ſome of the late decrees of the French emperor. The pretended *Spaniard* indeed affirms, that "vengeance is the foundation of *all* penal law, divine and human"; but can he think of the *atonement* for the ſins of the world, which every Catholic believes to have been made by the ſacrifice of Chriſt, (not *once* indeed, but *repeatedly* offered, *according to them,*) and ſtill maintain, that the Divine law, which exacted that penalty, was founded in *vengeance?* He may do ſo; but let him no longer affect zeal for the Catholic faith; for the man who believes that the ſcheme of human redemption proceeded from the ſpirit of *vengeance*, is neither Catholic, nor Proteſtant, nor Chriſtian.

As theſe authors labour thus earneſtly to make the lower orders diſcontented with the ſtation in which Providence has placed them, and with the laws of the empire enacted for the protection of property, ſo are they equally ſtrenuous in their endeavours to miſrepreſent the conſtitution of the Britiſh legiſlature. Of *rotten boroughs*, the *influence of the Crown*, and the neceſſity of a *parliamentary reform*, the clamours have before now been loudly repeated, till the ears of every loyal ſubject were ſtunned by the ſenſeleſs noiſe; but we do not recollect to have hitherto heard it aſſerted, that the *majority* of the Houſe of Commons is returned by the *rotten boroughs*. This is a *diſcovery* which was reſerved for DON MANUEL ALVAREZ ESPRIELLA, who gravely tells us, that any thing like election, in the plain ſenſe of the word, is unknown in England!

"Some ſeats are private property; that is, the right of voting belongs to a few houſholders, ſometimes not more than half a dozen; and of courſe theſe votes are commanded by the owner of the eſtate. The fewer they are, the more eaſily they are managed. Great part of a borough in the weſt of England was conſumed ſome years ago by fire, and the lord of the manor would not ſuffer the houſes to be rebuilt, for this reaſon: If ſuch an eſtate be to be ſold, it is publicly advertiſed as carrying with it the power of returning two members; ſometimes that power is veiled under the modeſt phraſe of *a valuable appendage to the eſtate*, or *the deſirable privilege of nominating to ſeats in a certain aſſembly*. Government *hold* (holds) many of theſe boroughs, and individuals buy in at others. The price is as well known as the value of land or of ſtock, and it is not uncommon to ſee a ſeat in a certain houſe advertiſed for by the public newſpapers. *In this manner are a majority of the members returned!*" (Vol. ii. p. 315.)

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The rotten boroughs are bad enough, nor do we mean to appear as their apologiſts; but there is not one Engliſhman who can read, to whom this laſt aſſertion is not known to be *a palpable falſehood*; nor one foreigner of ſenſe and candour, who would have related as true, on the authority of any factious informer, a tale in itſelf ſo utterly incredible! It is impoſſible that a *majority* of members could be returned by the rotten boroughs, unleſs the number of rotten boroughs exceeded the number, not only of the boroughs which are found, but of all the other boroughs, and cities, and counties, in the empire. But it ſeems to be one object of this work, no matter by what means, to excite a general ſpirit of innovation as well as diſcontent; and hence the people are gravely told, that in England, inſtitutions are retained after their utility has ceaſed, to cripple man on his march to perfection (vol. iii. p. 152); that the war, in which we are engaged, might have been eaſily avoided; and that "there was not one ſyllable of truth in the information given by the King to Parliament, concerning the formidable armaments fitting out in the French ports, againſt which he deemed it neceſſary to be prepared!!" (p. 129.)

As this author, or authors, had aſſumed the character of a Spaniſh catholic, conſiſtency required him to write with apparent abhorrence of the reformed Church of England, we were not therefore ſurpriſed nor offended by the phraſes —*heretical church*—*ſchiſmatical church*—and *ragged robe of hereſy*, by which he denominates that church. Even the exultation which eſcapes him, when ſpeaking of what he calls the re-eſtabliſhment of the monaſtic orders in England; the zeal of the French refugees, male and female, in making converts; the controverſial arts of Biſhop Milner; and the eagerneſs with which, he ſays, the daughters of Proteſtant parents profeſs in theſe Engliſh nunneries, was extremely natural under his aſſumed character. The guardians of the conſtitution in church and ſtate are indeed much indebted to him for the information, which, in his 28th Letter, he communicates on this ſubject; for if one half of what he ſays of the conduct of theſe refugees be true, the magiſtrates will probably find means of ſhutting up the convents, without withdrawing from their inhabitants that protection which is due to their ſufferings for what they believe to be the truth; but which, on a change of circumſtances, proteſtant refugees would not obtain from them. All this therefore is unexceptionable. Even the epithet *accurſed* ſo often applied to Elizabeth and Henry VIII.; the *damnation* of Archbiſhop Laud, ſo confidently pronounced, though pronounced with

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regret; and the denominating all the ſects of diſſenting enthuſiaſts, the *ſpawn of Luther and Calvin*, we can eaſily forgive, on account of what he may think due to his aſſumed character; though we do not believe that any *foreign* Catholic, who is a gentleman and a ſcholar, would employ ſuch epithets ſo frequently as they have been employed by DON MANUEL ALVAREZ ESPRIELLA! Conſiſtency, however, did not require him to ſuppoſe it probable that *real miracles* may have been wrought in favour of the QUAKERS!

"They lay claim to miracles; and it is good proof of the fidelity of their chronicler that none of theſe miracles can be conſidered as impoſſible, nor *even unlikely*. George Fox came into a houſe at a time when they had bound a *mad woman*, and were attempting to bleed her. He addreſſed her with his wonted gentleneſs, quieted her fears, ſoothed her, perſuaded the people to unbind her, and converted her to his own opinions. *Her frenzy never returned*; it had found its proper channel. A few of their numerous perſecutors came to untimely ends: one in particular, who had been active in torturing and putting them to death in New England, was thrown from his horſe and killed upon the *place of their execution*; it was *natural and perhaps not erroneous to aſcribe this to divine vengeance!*" (Vol. iii. p. 87.)

Such language as this no judicious Catholic could have uſed, when ſpeaking of the perſecution of one ſect of heretics by another; but if this pretended Spaniard choſe to repreſent the Quakers as the peculiar favourites of Heaven, for the purpoſe of exalting the diſtinguiſhing doctrines of George Fox above thoſe of the Britiſh churches, why not? Thoſe churches have nothing to dread from ſuch folly. The Church of England, we truſt, is able to defend her faith and conſtitution againſt every antagoniſt, who may think fit to aſſail her with *open hoſtility* and *arrows not poiſoned*. But the hoſtility is not open, and the arrows are certainly poiſoned, which are employed by one or two Engliſhmen, who, in the aſſumed character of a foreign Catholic, write a book of pretended travels, for the purpoſe of miſrepreſenting the *laws*, *conſtitution*, and *religion*, of their country; that they may thus inſtil their own factious diſcontent into the minds of unſuſpecting youth, who have never ſtudied controverſy, political or religious, and who read only for amuſement. Speaking of the young men at the two univerſities our DON is made to ſay,

"It is of little conſequence whether they *ſhoot water-fowl, attend horſe-races, frequent the brothel*, and *encourage the wine trade*,

trade, in one place or another; but as a few years of this kind of life uſually ſatisfy a man for the reſt of it, it is convenient that there ſhould be *a place appointed*, where one of this deſcription *can paſs through this courſe of ſtudies* out of ſight of his relations, and *without injuring his character*; and from whence he can come with the advantage of having been at the univerſity, and a qualification which *enables him to undertake the cure of ſouls*. The heretical biſhops *never inquire into the moral conduct of thoſe upon whom they lay their unhallowed hands*; and as for *the quantity of learning* which is required, M. Maillardet, who exhibits his Androides in London, *could put enough into an automaton!!*" (Vol. ii. p. 291.)

To every man who has been at the univerſity, and knows any thing of the conſtitution and diſcipline of the Church of England, the falſhood of all this muſt be as apparent as its malignity; but there are well-meaning men, members of the Church, merely becauſe their fathers were ſo before them, on whom aſſertions ſo confident may make ſome impreſſion. We therefore requeſt theſe perſons, before they give credit to an author, who knows not more of the diſcipline of the Church than themſelves, to read the 34th and 35th Canons, where they will find that if the *heretical biſhops*, as our Spaniard calls them, ſhall ordain any man, of whoſe moral character and competent learning they have not ſufficient proof, they are liable to *ſuſpenſion for the ſpace of two years from ordaining either deacons or prieſts*. Of theſe canons the author probably knows nothing; for he ſeems not ever to have looked even into the Calendar prefixed to the Book of Common Prayer, and certainly has not been accuſtomed to attend the church ſervice. In his character of tranſlator (vol. iii. p. 35) he gravely affirms, that "the Apocrypha is never read in our churches;" though every man, who frequents thoſe churches, or has looked at the Calendar, knows the contrary.

But while we thus point out the pernicious tendency of great part of theſe volumes, we readily admit that they contain much that, were it purged of the droſs with which it is mixed, would be excellent. The credulity of the Engliſh reſpecting the efficacy of quack medicines; the extravagance of their expences in the furniture of their houſes and tables; their love of horſe-racing and *pugiliſm*; and the fopperies of faſhion, are deſervedly held up to ridicule and ſcorn.

But even in treating of quack medicines, &c. the author is not always accurate; and on one occaſion he confounds Galvaniſm with Perkinianiſm; honouring one of the moſt impudent impoſtures that ever quack practiſed on an enlight-

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ened people, with the name of a brilliant discovery in physical science made by the celebrated *Galvani* of Bologna. This strange ignorance is almost beyond credibility. He confounds likewise the Abbe Barruel with the late Dr. Robison of Edinburgh, giving to the work of the former of these authors, on the connection of the Illuminati with the French revolution, the title of the work published by the latter at the same time, and on the same subject. That the author disapproves of both these works the reader will not be surprised, who reflects on his malignity to the principles of Mr. Pitt's administration; but we think that the two following extracts, when compared together, must surprise every man who has the slightest pretensions to candour.

"A friend of J.'s said, there was about as much truth in it (Barruel's book) as in one of Madame's Scudery's Romances; the characters introduced were real persons, to whom false motives and manners were imputed; a little of what was ascribed to them had really occurred, but the whole plot, colour, and costume of the book was fictitious. It was a work, said he, written to *serve the purposes of a party*, with the same spirit and the same intent as those which in old times led to such absurd and monstrous calumnies against the Jews; and *had its intent succeeded, there would have been a political St. Bartholomew's day in England.* True it *was* (is) that a society had existed, whose object was to *change* or to *influence the governments of Europe*; it was well organized and widely extended, but *enthusiasm*, not infidelity, was the means which they employed." (Vol. iii. p. 226.)

This society the *Spaniard* traces to Avignon, and publishing some of its predictions, he says of them, and says truly:

"These are no common propheeies. *Honest fanaticism has had no share in manufacturing them.* Vague as the language necessarily is, there is an end and aim in it not to be mistaken; and it is almost startling to observe how much of *what was designed has taken place*, and *how much may still be applied to these immediate times.*" P. 242.

On these two extracts we make no comment. The reader may reconcile them if he can, and infer from both, that Dr. Robison and Abbe Barruel were employed to write each a romance, to gratify Mr. Pitt and his bloody colleagues with a political St. Bartholomew's day in England! That he may the more easily draw this *logical* inference, it is proper to inform him that DON MANUEL, with his usual

consistency

conſiſtency on ſuch ſubjects, *admits* that a ſociety of political Jeſuits is inconteſtibly proved to have exiſted; and that when the revolution broke out, they who had raiſed the ſtorm, could not direct it, but became its victims.

"What became of the Avignon ſociety Heaven knows. The honeſt dupes, whom they had ſent abroad fully prepared to welcome any novelty as the commencement of the Millenium, were left to their own direction. A king of the Hebrews appeared in England, and Wright and Berger (two fanatics who had gone from England to viſit the ſociety at Avignon) were, as you may ſuppoſe, among the firſt to acknowledge him. They imagined that the appointed time was come, and publiſhed the ſecrets of the ſociety which they had been ordered to keep concealed." P. 253.

We have a full account, indeed too full an account, of the mad king of the Hebrews and his followers; as well as of the fanataciſms and falſehoods of Joanna Southcott and her adherents, among whom, we are carefully informed, were one or two clergymen of the eſtabliſhed Church. We have likewiſe, in a preceding part of the work, as intelligible a view as, we believe, could eaſily be given, of the doctrines of the New Jeruſalem Church, founded by Baron Swedenberg; and, on the whole, we have no heſitation to ſay, that the *judicious* reader will find in theſe three volumes ſome information and much amuſement; but it is not a work which can with ſafety be put into the hands of the young and inexperienced; and in the lower orders of ſociety, if it could be generally read, it muſt be productive of the very worſt effects. The author or authors may indeed excuſe their own conduct, as they attempted (vol. i. p. 39) to excuſe the conduct of their friend Gilbert Wakefield, by alledging that *The Letters from England* "are deſigned as a warning to rulers, not as an addreſs to the mob;" but this plea cannot be admitted, for any book which is publicly advertiſed for ſale, under a title calculated to attract readers of every deſcription. It appears, however, that the work, with all its faults, has attracted attention enough to induce the authors to continue it, in two additional volumes, now advertiſed. How far their ſucceſs will continue, when it ſhall be univerſally known that they are the production not of any foreigner, but of very miſchievous, though ingenious Engliſhmen, we cannot undertake to predict. Cenſure is but too much reliſhed, in whatever form it appears; which is now ſo well known, that it has become one of the moſt hackneyed, as it muſt always be one of the baſeſt, arts of bookmaking.

ART. X. *Authentic Narrative of the Death of Lord Nelſon: with the Circumſtances preceding, attending, and ſubſequent to that Event: the profeſſional Report of his Lordſhip's Wound, and ſeveral intereſting Anecdotes. By William Beatty, M. D. Surgeon to the Victory, in the Battle of Trafalgar, and now Phyſician to the Fleet under the Command of Earl St. Vincent, &c. &c. &c.* 8vo. 99 pp. 7s. Cadell & Co. 1807.

CONCERNING a man ſo juſtly loved and admired by a whole country, as the ſubject of this narrative, all authentic particulars muſt be ſought with avidity: and this little volume is well calculated to gratify the general curioſity, ſo far as its boundaries extend. It takes up the account from the 15th of September, 1805, when Lord Nelſon ſailed from St. Helen's, and continues it to the landing of his remains at Greenwich. The narrative is clear, ſimple, and from the very nature of the circumſtances, extremely intereſting: it is ſtill intended to be incorporated into the magnificent publication on Lord Nelſon's Life, undertaken by Meſſrs. Clarke and M'Arthur: but is publiſhed, in the mean time, in a ſmaller form, to gratify the wiſhes of the public.

To copy any material quantity of ſo ſhort a narrative, would neither be juſt nor ſatisfactory; for what part of ſuch a piece of hiſtory could be omitted without the reader's regret? We ſhall therefore notice only one remakable feature of it; his lordſhip's ardent piety, connected with that which has been thought inconſiſtent with it, his attachment to a particular lady. It appears from his own memorandum book, that when he left home for the laſt time, he wrote the following ejaculation, in an early part of his journey.

"Friday night, at half paſt ten, drove from dear, dear Merton, where I left all which I hold dear in this world, to go to ſerve my king and country. May the great God whom I adore, enable me to fulfil the expectations of my country! and if it is His good pleaſure that I ſhould return, my thanks will never ceaſe being offered up to the throne of his mercy. But if it is His good providence to cut ſhort my days upon earth, I bow with the greateſt ſubmiſſion: relying that he will protect thoſe, ſo dear to me, that I may leave behind. His will be done!

"Amen, amen, amen." P. 75.

It is related alſo, that immediately before the action, he wrote the following devout prayer, and the codicil to his will, which we ſhall alſo copy.

"May

" May the great God whom I worſhip grant to my country, and for the benefit of Europe in general, a great and glorious victory; and may no miſconduct in any one tarniſh it, and may humanity after victory be the predominant feature in the Britiſh fleet! For myſelf individually, I commit my life to Him that made me; and may His bleſſing alight on my endeavours for ſerving my country faithfully! To Him I reſign myſelf, and the juſt cauſe which is entruſted to me to defend. Amen, amen, amen."
P. 14.

Yet at the very time when his mind was full of theſe pious as well as heroic ſentiments, he forgot not, in giving directions to remove the fixtures in his cabin, to inſiſt upon a peculiar care being taken, in taking down the picture of lady Hamilton, applying to it theſe remarkable words. " Take care of my guardian angel!" When it ſhall be found that almoſt the whole of the codicil to his will, written immediately after the above prayer, relates to the ſame lady, readers more full of rigour than of knowledge of human nature, will be apt to exclaim againſt this employment of his mind, as inconſiſtent with his other ſentiments. On us the effect is very different. It inclines us to hope, and in great meaſure to believe, that the attachment which the moſt fervent feelings of piety could not diſturb, was of a different nature from what the world in general, judging from its own vices, is determined to conclude. That it was, in fact, a pure friendſhip, founded on admiration of great merits and great obligations, and though not to be defended, in point of prudence (in ſome particulars) by no means ſtained with crime. We are aware of the improbabilities, which perhaps the majority will ſee in this ſurmiſe. We adhere to this. That it is not in human nature to appeal confidently and devoutly to the Almighty for his protection, and at the very ſame moment, under the very ſame feelings to cheriſh and to avow that, which was a glaring inſult to one of his moſt poſitive commands. At different times it might happen, ſuch is the inconſiſtency of man.—But at the very moment when life was put to the hazard, and every feeling of religion roufed by that reflection, in the ſame unaltered frame of mind, to contemplate with complacency a known ſubject of groſs offence to heaven, muſt ſurely be impoſſible. We conclude therefore, that Lord Nelſon knew, that whatever the judgment of man might pronounce, the eye of Omniſcience could not ſee any direct violation of the divine laws in the attachment which he cheriſhed. We pretend not to defend ſo warm a friendſhip between a married man and a lady not his wife; but we would ſhield it from that worſt interpretation, which

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many ſuppoſe to be the only meaning it could have. We go not into other particulars, of which many might be ſtated on both ſides*; we adhere only to this, that, even in his moſt ſolemn and devout moments, Lord Nelſon repented not of this friendſhip. We now give the codicil of his will, written, as well as the laſt cited prayers, while the enemy was actually in ſight. P. 15.

"*October 21ſt*, 1805. *Then in ſight of the combined fleets of France and Spain, diſtant about ten miles.*

"Whereas the eminent ſervices of Emma Hamilton, widow of the Right Honourable Sir William Hamilton, have been of the very greateſt ſervice to my king and country, to my knowledge, without ever receiving any reward from either our king or country:

"Firſt, that ſhe obtained the king of Spain's letter in 1796, to his brother the king of Naples, acquainting him of his intention to declare war againſt England; from which letter the miniſtry ſent out orders to the then Sir John Jervis, to ſtrike a ſtroke, if opportunity offered, either againſt the arſenals of Spain or her fleets:—that neither of theſe was done, is not the fault of lady Hamilton: The opportunity might have been offered †.

"Secondly: the Britiſh fleet under my command could never have returned the ſecond time to Egypt, had not lady Hamilton's influence with the queen of Naples cauſed letters to be wrote to the governor of Syracuſe, that he was to encourage the fleet's being ſupplied with every thing, ſhould they put into any port in Sicily. We put into Syracuſe, and received every ſupply; went to Egypt, and deſtroyed the French fleet:

"Could I have rewarded theſe ſervices, I would not now call upon my country; but as that has not been in my power, I leave Emma lady Hamilton therefore a legacy to my king and country, that they will give her an ample proviſion to maintain her rank in life.

"I alſo leave to the beneficence of my country my adopted daughter, Horatia Nelſon Thompſon: and I deſire ſhe will uſe in future the name of Nelſon only.

"Theſe are the only favours I aſk of my king and country, at this moment when I am going to fight their battle. May God bleſs my king and country, and all thoſe I hold dear! My

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* As the entire acquieſcence of Sir W. Hamilton, &c.

† "This phraſe has been ſubjected to miſconſtruction; to the writer of theſe pages, however, both the purport and expreſſion of it ſeem very clear, thus: "*might have been* offered" (though it *was not.*")

relations it is needleſs to mention, they will of courſe be amply provided for.

NELSON and BRONTE.

"Witneſs { HENRY BLACKWOOD, T. M. HARDY."

Such were the dying requeſts of this diſtinguiſhed hero. How far they have been complied with, we have no means of being correctly informed; but to us it ſeems, that they ought to have all the force of a command. The ſervices ſtated are in themſelves very eminent; to the ſecond indeed it appears that the country owes, in the opinion of the conqueror, nothing leſs than the victory of Aboukir. For ſuch a ſervice, the public gratitude ought to be neither tardy nor imperfect; eſpecially when ſtimulated by the earneſt, and what may be called the dying requeſt of Lord Nelſon.

This little volume is adorned by an admirably engraved head of the hero: and a plate repreſenting the fatal ball, &c. The latter may to ſome appear ſuperfluous, but fervent attachment does not ſo calculate proprieties.

ART. XI. *General View of the Agriculture of Eaſt Lothian; drawn up for the Conſideration of the Board of Agriculture and internal Improvement, from the Papers of the late Robert Somerville, Eſq. Surgeon in Haddington.* 8vo. 326 pp. 6s. Wilkie and Robinſon, &c. 1805.

IT is no mean commendation of this book, to ſay that it is one of the moſt unexceptionable which have been patronized by the Board of Agriculture. In turning over, not inattentively, the pages of it, we had marked more than twenty, as containing matter worthy of being placed before our readers; a very few others, as deſerving of obliteration. Let us ſhow, by a few extracts and occaſional remarks, that ſix ſhillings will not be altogether waſted in the purchaſe of this volume.

Stables.—"It may not be improper to hint, that a little more attention to cleanlineſs would be ſerviceable in more reſpects than one.

"Except in a few inſtances, the dung is not taken out of the ſtable ſo often as health and cleanlineſs require; the conſequences of which are, that while the horſes have the appearance of a dry comfortable bed, they are half ſuffocated with the ſtench and fermentation

mentation of the dung thus accumulated. This is the caſe even in winter, when the dryneſs of their food, and the coldneſs of the atmoſphere, prevent the proceſs of fermentation from advancing haſtily; but, in ſummer, when they are fed upon clover, or other green herbage, the moiſture contained in which, aided by the heat, occaſions a rapid fermentation, the ſmell of a ſtable where the dung has been allowed to remain for a week or ten days, is intolerable, and the volatile alkali generated, ſo ſtrong as to penetrate and affect both the eyes and noſe of perſons entering into it, in a very diſagreeable manner. The conſequence is, the horſes are ſickened and enervated by the heat and offenſive ſmell during the night; a part of their food being impregnated with the effluvia, is loathed and rejected; and, in the morning, when they are taken out to work, in place of the ſprightly appearance exhibited by animals that have been well fed and had a comfortable bed, their hanging ears, and heavy ſluggiſh appearance, diſtinctly mark the ſtate of the ſtables they have quitted." P. 45.

On this point, of *Stables*, we find much good advice; to which we ſhould have added, that the more free admiſſion of *light* is an improvement greatly wanted.

On reading at pp. 55, 56, an account of the *character of Farmers*, in Eaſt Lothian, we could not forbear to wiſh that many of them would come and ſettle in England:

"Though moſt of them are adepts in their profeſſion, and very deſirous of giving and receiving information, upon every point relating to it; their early education, which, in many inſtances, is perfected at the Univerſity, together with their application to books afterwards, enables them to make a very reſpectable figure in converſations upon ſcientific and literary ſubjects. In ſhort, they are a reſpectable and highly eſtimable body of men; and perhaps enjoy a greater ſhare of that diſtinction and recompenſe to which their abilities and capital give them ſo juſt a title, than the ſame number of their brethren can boaſt in many other diſtricts." P. 56.

The Section, p. 57, on *Poor's Rates*, is ſhort; and at pp. 59, 60, very unſatisfactory. In a forgetful moment, the ſubſtance of this ſection is *repeated* at p. 237.

The following hint, on *Harveſting*, may be uſeful to many perverſe or ignorant farmers.

"The period at which wheat, and indeed all the white crops, ought to be cut, is when the ſtraw begins to ſhrink and becomes white about half an inch below the ear; the circulation is then cut off, and all farther benefit from its ſtanding is at an end; the grain has taken every thing requiſite to perfect it from the ſoil, and, as far as the value of the ſtraw, whether for fodder or other pur-

poſes, is concerned, an advantage is gained by cutting it while the circulation is going on, and by that means preſerving a part of the natural juices; the value of ſtraw, like that of hay, depending upon the proportion of natural juices it contains, and the pains that have been taken to preſerve theſe." P. 116.

"The demand for *malt* has greatly declined of late years; at one period the demand was conſiderable, and a great deal was made; much of which was ſent to Edinburgh, and other places." P. 124. What materials can have been ſubſtituted for malt? Let *brewers* anſwer; and let them anſwer *poſitively,—nothing uſed, but malt and hops.*

"Cattle kept for the dairy, or fed for the butcher-market, comprehend all that are to be found in the county; none are employed in labour. Every part of farm-labour, in which beaſts are uſed, is executed by horſes. At an early period, it is probable that oxen were generally employed for labour here, as there is reaſon to believe they were over all Scotland; but it has been remarked, that they have been laid aſide exactly as modern improvements in agriculture have advanced. In this county an ox has rarely been ſeen in a plough or a cart for many years; and all that has been done by reaſoning or experiment in other quarters to bring them in faſhion, cannot convince any of our farmers, that the change would be for their intereſt." P. 189.

"Good roads conſtitute one of the moſt important of all public improvements. Without an eaſy communication among the various parts of a country, many of the moſt important improvements, particularly in agriculture, could not be effected at all. Our forefathers, who had roads which could not bear a carriage during a great part of the year, and tranſported every thing on the backs of horſes, could not, with all the talents that ever fell to the lot of man, have carried the agriculture of the country to its preſent improved ſtate. Good roads may be conſidered partly as the cauſe perhaps, and partly as the conſequence of internal proſperity; it is certain, however, that they are inſeparably connected, and advance in the ſame ratio." P. 215.

We have (ſome of us) been eſpecially attentive to the *roads* in our neighbourhood; and we are convinced, that the money properly expended on the improvement of them, is an expenditure highly beneficial to the public, and to *farmers* in particular. But with ſorrow we atteſt, that in the framing of *turnpike-bills* "private intereſts do frequently interfere, and are conſulted in preference to public convenience." P. 218.

Agricultural clubs have lately ſprung up in many parts of the kingdom. We hope that Mr. Somerville's apprehenſions have not been juſtified by moſt of them:

"Every

"Every ſociety of this kind is in danger, if not managed with care, of degenerating into a mere diſputing club, or convivial meeting, where the members eat, and drink, and wrangle, for a few hours, and afterwards part as wiſe as they met; or they are amuſed by the theories of ſome ſpeculatiſt, who inſtructs them with his little flower-pot experiments and fanciful deductions, inſtead of that uſeful information and ſound reaſoning, which can apply to practical purpoſes." P. 242.

The Appendix, p. 320, No. IV. — *Thirlage;* contains ſome exceptionable matter; but as it merely ſwells the volume, by an extract from another work, (the vile practice of agricultural writers in general), we ſhall diſmiſs it, without any other animadverſion.

ART. XII. *Memoirs of the Life of the Rev. Dr. Truſler, with his Opinions on a Variety of intereſting Subjects, and his Remarks, through a long Life, on Men and Manners. Written by Himſelf. Replete with Humour, uſeful Information, and entertaining Anecdote.* Part I. 4to. 192 pp. 14s. Bath, Browne; London, Whelliar. 1806.

AMONG the various novelties to which the ingenuity of modern authors has given birth, may be ranked Memoirs of their lives written by themſelves. We have indeed among the performances of the ancients ſome ſpecimens of partial ſelf-hiſtories, or narratives of certain important tranſactions, in which the narrator himſelf bore the moſt conſpicuous ſhare; ſuch as the Anabaſis of Xenophon, and the Commentaries of Cæſar. But we do not poſſeſs any complete detail of the whole life of a remarkable perſonage executed by himſelf; ſuch as we are now frequently favoured with by literary characters, moſt of whom probably are poſſeſſed of more importance in their own eyes, than they will ever obtain in thoſe of poſterity.

We are by no means inclined to deny the uſefulneſs of this kind of writing; on the contrary, we think that, if executed with tolerable fidelity, it may not only be rendered amuſing, but highly inſtructive. We ſhould indeed be well pleaſed that every author of *real* eminence, and we may add every ſtateſman and public character, ſhould occupy his leiſure hours in this ſort of employment. We ſhould then be poſſeſſed of a maſs of curious information, which we have at preſent no means of attaining. We ſhould learn the minute

minute circumſtances which gave its peculiar bias to the youthful mind; we ſhould have ſatisfactory information concerning the ſtudies, occupations, and amuſements of thoſe eminent characters, reſpecting whom the moſt trifling particular excites our curioſity; and we ſhould have ſome inſight into the gradual progreſſion of intellect in its happieſt and moſt favoured aſpects. It is vain, indeed, to expect an impartial picture of a man executed by himſelf. Failings will of courſe be kept in the back ground, vices alleviated, and errors concealed; but the varniſh of ſelf-love may eaſily be ſeen through by a diſcriminating eye; and it would be ſtrange indeed if ſome important information might not be gleaned, even from the moſt flattering portrait that ſelf-conceit could delineate. Had the eloquent and accompliſhed Cicero left us Memoirs of his own life and occupations, we ſhould no doubt have been frequently diſguſted with the predominant and acknowledged vanity of this celebrated Roman; but we ſhould at the ſame time have been exquiſitely gratified by the details of his youthful employments, his favourite purſuits, his gradual acquiſition of fame, and the cauſes by which he was prompted to devote himſelf alternately to the cultivation of philoſophy, and forenſic eloquence.

But while we recommend it to every eminent man to commit to writing whatever he thinks may hereafter intereſt poſterity reſpecting himſelf, we by no means approve of the practice being extended to thoſe concerning whom the public cannot poſſibly feel any lively intereſt, nor do we think it always adviſable that they ſhould be publiſhed during the life of the author.

The Memoirs, of which the firſt part is at preſent before us, are written in a very peculiar ſtyle, and relate fully as much to other ſubjects as to their author. They indulge very amply in digreſſion and in extraneous anecdote, and ſeem to aim neither at conſiſtency of matter nor regularity of arrangement. It appears, in ſhort, to have been the author's intention, to make a book that would go down with the public, and the title page is as much the advertiſement of a literary quack, as the promiſſory note which accompanies the volume is the undiſguiſed production of a quack in phyſic. By this promiſſory note the public are informed, that on delivering it, together with the correſponding ones in Parts II. and III. to the publiſher, the bearer will be entitled to a ſealed paper, containing a ſpecific remedy for the moſt inveterate ulcers!!! It is proper here to intimate to our readers, that Dr. Truſler, though ſtyled the reverend, is not a doctor in divinity, but in phyſic, and that he thus

ingeniouſly

ingeniouſly contrives to exerciſe at once his various employments of phyſician, memorialiſt, and book-maker. In the latter capacity he has for ſome time been known to the public, and ſome of his multifarious labours have acquired a conſiderable ſhare of popularity; in his medical character he is not properly amenable to our tribunal; it is as a memorialiſt alone that we have at preſent any thing to do with him.

The author informs us, that he was prompted to undertake the taſk of writing his own Memoirs, by having been frequently requeſted, by thoſe who publiſh biographical accounts, to furniſh materials for that purpoſe, and from the conſciouſneſs that no one can diſplay the motives of a man's actions ſo well and truly as himſelf. He profeſſes a readineſs to acknowledge the errors of which he may have been guilty; and to give a faithful account of whatever he may have ſeen and heard, that can in any degree contribute to the amuſement of the public. In this he endeavours to follow the advice of Gray, who, according to Horace Walpole, obſerved with juſtice, that if any man were to form a book of what he has ſeen and heard himſelf, "this alone *muſt*, in *whatever* hands, prove a moſt uſeful and entertaining one." Dr. Truſler's book, therefore, may be ſaid to conſiſt of two parts, the Memoirs of himſelf, and the details of his opinions and obſervations, and the facts and anecdotes which he thinks worthy of record. We ſhall preſent our readers with a ſpecimen of both theſe departments of the work, and of the very ſingular manner in which they are blended together, before we proceed any farther.

"I was born in London, in July 1735, and am the elder ſon of reputable parents, though in buſineſs; I may indeed ſay the *only* ſon, my brother dying when a youth. My family, on my father's ſide, I know very little of, except that they were induſtrious and virtuous.

"The name of *Truſler*, I am told, is of Swiſs extraction, (or perhaps of *no* extraction), and there being ſcarce any of this name in England ſeems to favour the report. It was originally ſpelt *Treſlaur*, and corrupted by time, (having no pedigree to boaſt of) into *Truſlaer* and *Truſler*. The anonymous author of *a Comparative View between Great Britain and France*, publiſhed in 1768, enumerates, in that work, a number of French authors, and with theſe ſome few of Switzerland; among others we find a *Truſlaer*.

"Being requeſted by a friend, in the year 1758, to apply to the Herald's Office, in London, for the coat of arms belonging

to

to his family, and wiſhing at the ſame time to know ſomething of my own, I took that opportunity of ſearching, to find out, if poſſible, whether there were any armorial bearings annexed to my name; from a conception then, that my father's anceſtors were of this country. No ſuch name as mine was to be found in their books, nor any name like it, a kind of corroboration of our foreign extraction. Seeming ſurpriſed at this, and aſking the Herald (a youth) what he thought of it, his reply ſavoured of his profeſſion, that is, enobling or diſenobling: however, whether his anſwer was profeſſional or not, it was not the retort courteous. He ſaid I was probably of the *muſhroom* tribe: conſcious that I am the offſpring of a day, I felt no reſentment. In order to make ſome atonement for his rough reply, this ſprig of heraldry told me that it was in his power to enoble me, and that at much leſs expence, than if done by the Sovereign. For the ſmall ſum of forty pounds, continued he, I can make you out a coat of arms, and ally you to ſome of the firſt families in this kingdom. I ſmiled and ſaid, that not being ambitious of adſcititious honors, I would neither give forty *pounds* nor forty *pence* for the beſt and moſt honourable diſtinctions which the College of Heralds could beſtow; and that when I wanted a coat of arms, I could make one myſelf. He gave me to underſtand that the College had furniſhed arms for many perſons of late, and though there are numbers who ranſack all their connections for court-intereſt, and expend conſiderable ſums to be *dubbed* gentlemen; the Heralds, on the firſt application, always conferred that honor for about forty pounds. Let me tell you, ſaid he, it is forty pounds *well* laid out—a good *coat* of arms is a warm covering, and adds more to a man's conſequence than any coat he wears. Forming a coat yourſelf, continued he, and wearing any arms not ſanctioned by the College, is puniſhable in the Marſhall's court. The Earl Marſhall formerly held viſitations, from time to time, throughout the kingdom, when an enquiry was made into aſſumed arms, and other borrowed badges of diſtinction, and if any perſon was found, that uſed armorial bearings which did not belong to him, or aſſumed a title he had no pretenſions to, he was brought forth into the market-place, on market-day, placed upon a ſtool, and there made to diſclaim all title to gentility:—What *has been*, ſaid this man of office, *may be* again, and if you are wiſe, you will never attempt to take any ſhield or arms, that is not firſt authoriſed by this College.

"I heard of a Burgo-maſter, in Holland, who wore all the Engliſh orders by turns, conſidering them as ornamental dreſs;—was an Engliſhman to do the ſame, who is to puniſh him for his folly, if his own mind does not? Though I believe there is ſome puniſhment annexed to it,—poſſibly it may be conſidered as a miſdemeanor. When Mingotti, the Italian ſinger, was in this country, ſhe frequently performed the parts of men, and, after the opera was over, uſed to meet many of the muſical performers,

at

at the Prince of Orange's Coffee-Houſe, in the Haymarket. She then and there inſtituted, what ſhe called the Order of the Lyre, confined it to twelve members of that club, preſented each with a gold lyre to hang at the button-hole, and ſwore them in, *in her way*, always to wear it. Giardini was one; Paſquali, another; and Storace, the father of the late compoſer, a third. To ſhew its uſe, in one reſpect, I was in company with the latter at Harrow, when the arrow was ſhot for, and the croud was ſo great, that I could no way get within the ring, but the inſtant Storace came forward, who was an Italian, and his order diſcovered,—'Make way there,' was the word, they took him for a foreign miniſter; the people opened right and left, and we had free admiſſion:—ſo much for appearances!

"The State now has, in ſome meaſure, put a negative upon aſſumed arms, by obliging thoſe, who uſe any armorial bearings, to pay annually for a licence ſo to do; availing itſelf of the pride and folly of the wealthy. But, as in the act for licencing perſons to ſport, the licence does not exempt a man from the penalty of the game-laws, who is unqualified to carry a gun; ſo the licence to uſe armorial bearings does not authoriſe any one to wear ſuch as are not ſanctioned by the College of Heralds. There cannot, I conceive, be a more proper tax. Was a tax likewiſe to be put upon ſealing wax, theſe men of arms would ſtill uſe it, with the greateſt profuſion; for their letters are often half blazoned over, with their mantles and ſhields impreſſed upon wax.

"I did not diſlike the oddity of this king at arms, and aſked him what mode was generally purſued, to make out a new coat. He anſwered, *various*; ſuch as taking part of the eſcutcheon of any family, whoſe name had one ſyllable the ſame as, or ſimilar to, that of the *gentleman* that was to be; or by giving ſome device emblematical of any thing, either he or or his anceſtors were renowned for. In ſhort, this converſation brought to my recollection the following ſtory, which will *il*lucidate the plan at once.

"A man applies to the College for a coat of arms, and was aſked if any of his anceſtors had been renowned for any ſingular atchievement?—The man pauſed and conſidered—but could recollect nothing.—'Your father?' ſaid the herald, aiding his memory,—'Your grand-father?'—'Your great grand-father?'—'No,' returns the applicant,—'I never knew that I *had* a great grand-father, or a grand-father.'—'Of yourſelf?' aſks this creator of dignity.—'I know nothing remarkable of *myſelf*,' returned the man, 'only that being once locked up in Ludgate priſon for debt, I found means to eſcape from an upper window; and that you know is no honor in a man's 'ſcutcheon.'—'And how did you get down?' ſaid the herald, 'Odd enough, retorts

the man, 'I procured a cord, fixed it round the neck of the ſtatue of King Lud, on the outſide of the building, and thus le myſelf down.'—'I *have* it'—ſaid the herald—'No honor?'—'*Lineally deſcended from King Lud!*—and *his* coat of arms will do for *you*.—I wiſh many of our great men were as well deſcended.'—

"I muſt not be aſked where I met with this ſtory, or with any other that may be found in theſe pages: ſome are new, ſome are old. I have committed them to paper as they occurred, and whether they are to be found in Joe Miller, or any other facetious recorder, is immaterial, ſo they enliven and illucidate the ſubject I am upon.

"My reader muſt conſider this work as the compoſition of a dramatic poet, which, as Dryden obſerves, is like that of a gunſmith or a watchmaker; the iron and ſilver is not his own, but theſe are the leaſt part of that which gives the value, it lying wholly in the workmanſhip, and making up.—And he who works dully on a ſtory, is no more to be accounted a good poet, than a gunſmith of Birmingham, or a watchmaker of Sheffield, are to be compared to the beſt workmen in town."

From this extract our readers will be able to form a tolerable eſtimate of the materials and execution of the preſent work; and of the curious manner in which it is put together. As we do not greatly admire this exceſſive ſpirit of digreſſion, we ſhall not copy it, nor do we think the Memoirs of the author of ſufficient importance to make any abridgement of them.

Along with his biographical records, the author has intermixed a heterogeneous maſs of anecdotes, opinions, and diſquiſitions. Some of which are amuſing, ſome extremely dull, ſome rather praiſeworthy, and ſome reprehenſible. We have, in rapid ſucceſſion, diſſertations on armorial bearings and titles of honour, on univerſity education, on duelling, on female manners, on law-ſuits, and on the nature and effects of chance. Among the anecdotes, many are of a nature little tending to edification, and altogether unſuitable to the pages of a moraliſt and divine. Dr. Truſler is indeed, when he writes in his own perſon, the ſteady advocate of virtue; but certainly the cauſe of virtue will not be promoted by detailing ſtories of intrigues and immorality; or recording the memorabilia of debauchees, freethinkers, and kept miſtreſſes. If he is indeed the wellwiſher to purity of conduct that he always repreſents himſelf, let him conſign to their native darkneſs ſuch records of vice; or drag them into light, only to brand them with the reprobation which they juſtly deſerve.

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We think Dr. Truſler not leſs reprehenſible for the diſreſpectful manner in which he talks of the conſtitution and practices of the church of which he is a member. It ill becomes a prieſt of the Church of England to inveigh againſt the law of tithes, or the unequal diſtribution of church preferment and emoluments; theſe are incidents inſeparable from the form of our eccleſiaſtical conſtitution, and the man who diſapproves them ought never to have made a ſolemn profeſſion of attachment to its ordinances. It is ſcarcely leſs indecent in this author to ſneer, as he occaſionally does, at the practices in the eccleſiaſtical courts to which he is amenable, and to hold up to ridicule the ſalutary acts of diſcipline to which they find it neceſſary to reſort. This is defeating the very intention of the ſacred office to which he has devoted himſelf, and encouraging rebellion rather than ſubmiſſion to the church, which he has vowed to ſupport to the utmoſt of his power.

Among the digreſſive articles in this volume, we were beſt pleaſed with ſome remarks on the abſurdity and immorality of duelling: a practice which, to the reproach of the age, ſeems rather to be gaining ground than diminiſhing among us. The abſurdity of this practice is admitted by all; and yet all continue to ſanction it by acquieſcence. An officer of the army is exculpated if he refuſe a challenge, nay, by the articles of war, he is liable to be broke if he accepts it; yet if he ſhould actually decline ſuch a rencontre, he is treated with contempt by his brother officers, and even totally excluded from their ſociety. Nothing can be more monſtrous or abſurd; and while ſuch continues to be the public *ſentiment* upon the ſubject, it is in vain to enact prohibitory regulations, or to try a man capitally for the violation of a law, which public opinion will not permit him to comply with. Nothing therefore, we apprehend, can ever put a ſtop to this pernicious practice but a change in the ſentiments of the nation reſpecting it. When the public come to view the duelliſt in his proper light, as the murderer of his friend, the diſturber of the peace of ſociety, or the fool-hardy deſtroyer of himſelf, then, and not till then, will the abettors of this practice be put to the bluſh, and be more inclined to apologize for an unintentional offence, than to riſk their lives, or the commiſſion of murder, from their devotion to the mandates of a fictitious honour.

Our readers will perceive, from the ſpecimen we have given above, that the ſtyle of Dr. Truſler is not, any more than his arrangement, or choice of materials, a fit object of criticiſm. The whole performance, indeed, is preciſely what he himſelf denominates it, in his laſt page, a *deſultory farrago*.

BRITISH CATALOGUE.

POETRY.

ART. 13. *The Reſurrection, a Poem, by John Stewart, Eſq. Author of the Pleaſures of Love.* 12mo. Price 6s. Longman. 1808.

We have no heſitation to pronounce this a very fine Poem; and if it has not a place among our principal articles, it well deſerves it, and is only excluded from its ſeat by the preſſure of multitudes. It opens with theſe fine lines:—

" When the lone pilgrim by Loretto's ſhore,
As day's laſt ſunſhine gilds the heavens no more;
Sees, girt with ſtorms, the night her throne aſſume,
While length'ning wilds augment the ſavage gloom:
Flung on the winds, ſhould ſome monaſtic bell
Its ſolemn chime in doubtful diſtance ſwell;
How ſprings his heart, with joy's impatient glow,
Once more the ſocial happineſs to know;
And hail the taper's ray, and toil to gain
A pauſe from woe, a ſabbath from his pain."

The Poem is divided into five books. The firſt treats of the Wrath of God, and the Atonement; the ſecond, Chriſt's Birth, Life, and Sacrifice; the third, the Reſurrection and Aſcenſion, with remarks on Chriſtianity, doctrines of Socrates, Duelling, &c. Book 4. The intermediate ſtate—Heaven: The abode of the unhappy Spirits, &c. Book 5. The Reſurrection.

It is hardly enough to ſay, that the peruſal of this volume has afforded us gratification of the pureſt kind. We would recommend it to all who love poetry, and who delight to have before them the pureſt doctrines of our Religion in beautiful language. We could give abundance of ſpecimens of fine compoſition; but we think the following, which is the exordium of the third book, will juſtify to the reader the commendation we have given.

" Daughters of Zion, when oppreſt with woe,
Penſive ye ſat, and wept for Salem low;
While by Euphrates' banks your harps unſtrung,
Mournful and mute on withering willows hung;
Ye vow'd thy Zion's ſong no more to ſing,
Till other years ſhould Salem's glory bring;
Now wake your plaintive harps that ſlept ſo long,
Tune the bold ſtrings and ſwell the tide of ſong;

With

With loud Hoſannahs fill the world around,
Since guilty man the ſacrifice has found;
Scarce dawn'd the third dread morn with dubious ray,
And wak'd the purple orient into day;
But faintly ſtretch'd the mountains ſaffron height,
Or chaſed the beams of ſilver mantled night:
When death ſubdued in chains eternal led,
The Almighty victor rear'd his glorious head:
Back at his nod the maſſive rock is rolled,
Burſt is the tomb, He radiant to behold.
With floods of light diſpels the cavern's gloom,
And moves majeſtic from the conquer'd tomb."

The author we preſume to be a young writer; but when the fervour of youthful imagination ſhall be tempered by maturer judgment, we think he will arrive, or may arrive, at great poetical excellence. He has a very good ear and good taſte, and ſtill a little of the Darwinian monotony appears in the rhythm of his verſe, but the Poem contains many very beautiful paſſages. The notes which are ſubjoined are creditable both to the author's piety and reading. We lately examined a Poem by the author on a very different ſubject, "The Pleaſures of Love." Since this time he is much improved.

ART. 14. *Poems, chiefly Deſcriptive of the ſofter and more delicate Senſations and Emotions of the Heart; original and tranſlated; or imitated from the Works of Geſner. By Robert Fellowes, A. M. Oxon.* 12mo. 151 pp. 4s. 6d. Mawman. 1806.

We cordially rejoiced to meet with this author on any other ground than that of theology, truſting that here at leaſt we ſhould be enabled to give undiminiſhed praiſe to his ingenuity. The truth, however, is, that we have encountered only mediocrity. Verſes intended to deſcribe "the ſofter and more delicate Senſations and Emotions of the Heart," ſhould themſelves be ſoft and delicate; but an imperfection of ear ſeems to have oppoſed this effect, for the verſes are by no means eminently ſweet; and occaſionally are very unmuſical. Nor are the ideas often otherwiſe than trivial and common. A poem, which, by a whimſical blunder of the preſs, is entitled "the Senſations of *Inſipient** Love," will exemplify all theſe poſitions; and we do not think that many could be found in the book, which would not.

"O, why theſe unuſual emotions I feel?
Why flutters my heart? from my breaſt *ſoft ſighs ſteal?*

* For "*Incipient.*"

Why from thee are my eyes ſo unwilling to ſtray?
Or why ſo dejected, when you are away?
Unleſs *you're* by my ſide, my mind's never at eaſe,
No female beſides has one charm that can pleaſe?
And I find that with ſorrow, with ſadneſs oppreſt,
Thy boſom alone is my pillow of reſt*.
Should you gaze on another, 't would torture my ſoul;
Yet wherefore forbid I thy glances to roll?
Ah, I love thee—*that's it!* if of love I may tell,
Oh how bleſt ſhould I be did you love me as well.
'Tis true that my eyes thy eyes often will meet,
When ſudden, as if half-aſham'd, they retreat.
A ſuffuſion of red then *will juſt tint* thy cheek;
My heart overflows, but my tongue fears to ſpeak.
Oh, if you ſhould love me! but ah, you are fled,
And my home now reſembles the vault of the dead.
By thy image my conſtant companion ſhall be,
While I live will I cheriſh *the image of thee.*
It is fix'd in my heart—it can never take flight,
It ſhall cheer me by day, and not leave me by night.
When I ſit by the *riv'let*, or roam thro' the grove,
Thy remembrance ſhall waken the raptures of love."

P. 19.

We almoſt fear that ſome readers will think, when they read theſe lines, that the title of them is rightly ſpelt. The moſt conſiderable poem in the volume is the laſt, which is entitled, "the Firſt Seaman; or Love teaching the Art of Navigation;" a poem, founded on a moſt improbable fiction, and by no means well conducted. A promontory is torn from the main land, and made an iſland, three perſons are left upon it, and continue to live there without difficulty. Even after the man dies, who is the huſband and parent of the others, the two females continue to ſubſiſt, without undergoing any hardſhip, as it ſeems, but that of being cut off from ſociety. The young woman is educated without the knowledge that there are any other perſons in the world, or even that ſhe ever had a father, who muſt therefore have died in her extreme infancy. A young man, on the main land, falls in love with her in a dream, and makes a boat very awkwardly, and goes to her. This was not much worth verſifying, but if at all, was worth verſifying better. Here we have various irregularities. An Alexandrine, beginning a couplet, (p. 97), imperfections in meaſure, and many in expreſſion. But, what is worſt, from the total want of probability, the tale is never made intereſting.

* This is rather beyond the beginnings of love.—*Rev.*

ART. 15. *Trafalgaris Pugna: the Battle of Trafalgar; a Latin Poem: enumerating moſt of the leading Circumſtances of that memorable Day; with a literal Tranſlation in Engliſh Proſe. By Juvenis.* 4to. 2s. York, printed, ſold at Bath, &c. 1807.

That youthful ardour for literature ſhould be encouraged, and laudable attempts to ſucceed in it commended, is not only juſt but uſeful. But when very young perſons are puſhed forward, as candidates for public fame, the caſe is very different. Vanity is likely to be the chief fruit of ſuch premature authorſhip, and the cauſe is really brought before a tribunal incapable of judging it. For the merit of ſuch productions cannot be abſolute, it is merely relative; it can be meaſured only by the knowledge of the exact age, the courſe of education, the opportunities and aſſiſtances which the young pupil has enjoyed: to all which circumſtances the world in general muſt be a ſtranger. That which would be extraordinary at a private ſchool, would be deſpiſed at Weſtminſter, Eton, and Wincheſter; and that which was performed without any adequate education, might be very extraordinary in itſelf, and yet not fit for any learned man to read,

By intelligence conveyed to us with this poem, we find that extraordinary pains have been taken (doubtleſs with the very beſt intentions) to circulate it, and to obtain commendations of it. We conjure the young author, who doubtleſs is ingenious, not to be intoxicated by this very injudicious proceeding, but to believe that the politeneſs of the perſons conſulted, rather than their judgment, dictated their replies. For our parts, where the welfare of a perſon entering into life is concerned, we muſt prefer ſincerity to truth. We can aſſure him that the exerciſes of the ſchools we have mentioned very often by far ſurpaſs his production; and that, if he had belonged to either of them, he would have feared the ridicule, much more than he would have ſought the glory of being thus brought forward to the world. We refrain from making a quotation, leſt we ſhould excite the ſarcaſtic wit of ſuch readers. Let him read Virgil diligently, till his mind is full of the ſtyle and refinement of that admirable writer, and then let him read his own again if he can.

A proſe tranſlation is annexed, doubtleſs for the benefit of the young ladies of the author's family and acquaintance. If any of them will take the trouble to turn their ſide of the book into Engliſh verſe, they will probably be encouraged to ſhine in another publication.

ART. 16. *Some Occaſional Verſes, on the opening of the Reading Literary Inſtitution. By John Berkeley Monck, Eſq. For the Benefit of the Reading Girls' School.* 4to. 1s. Reading, printed; ſold by Cowſlade, &c. 1808.

It is a great thing for one country town to produce not only a Literary inſtitution, but a poet to celebrate it. Nor will the lines be thought unworthy of the occaſion, by thoſe who ſhall peruſe the following exordium:

" Where ſilver Kennet, like a wedded dame,
Loſes, in Thames' embrace, her native name,
Pleas'd Thames beholds bright READING rear the head,
'Mid characters of age ſtill faintly read,
Defenceleſs bulwarks, now a peaceful walk,
Huge, mouldring walls, where plaintive echoes talk,
Retreats for holy contemplation made,
And only well exchang'd for uſeful trade,
With trim-built houſes, and with gardens green,
Which o'er the ruins ſhine, a motley ſcene,
As whiten'd ſpires on antiques turrets ſhow,
Or on ſome aged oak, the miſtletoe.
Such Reading was; But, hence ſhall Reading be,
Illuſtrious Oxford, next in fame to thee;
And Thames and Iſis ſhall contend no more,
Now one in honour, as in ſtreams before,
For, *here* too Science, at her ſons' requeſt,
Conſents to ſojourn, an eternal gueſt.
Auſpicious æra; which ſhall late deſcend,
Embalm'd, in record, as fair Learning's friend,
And, gathering favour, as confirm'd in worth,
Reflect in manhood ſplendour on its birth." P. 3.

Every friend to literature will naturally wiſh well to ſuch an undertaking; and ſince charity is united with the celebration of it, will think the poet worthy of more kinds of praiſe than one.

It ought to be added, that the author of thoſe lines may, with more juſtice than any other perſon, be conſidered as the parent of the inſtitution he celebrates. Not only the ſuggeſtion of this very uſeful and liberal deſign came from him, but its rules and regulations were, we underſtand, very principally the reſult of his careful and ſtudious compariſon of ſimilar ſocieties already eſtabliſhed.

Talibus inceptis nos omnia fauſta precamur.

ART.

ART. 17. *The Epics of the Ton; or the Glories of the Great World; a Poem, in two Books, with Notes and Illuſtrations.* 12mo. 269 pp. 7s. 6d. Baldwin. 1807.

We have here no common ſatyriſt. We thought for a time of the author of the Purſuits of Literature; but not finding ſufficient ſimilarity of ſentiment, in ſome parts, relinquiſhed that conjecture, and have formed no other. Perhaps it is a new writer, and if ſo, we rejoice to find ſo able an addition to the poetical corps. We ſhould have rejoiced more if he had not taken Satire as his walk; but as he has done ſo, our regard for truth requires us to ſay, that he is formed to be conſpicuous in it. But he is alſo an able panegyriſt, and as that is the more pleaſing, and indeed more difficult effort of the muſe, we ſhall cite his lines on four noble ladies, the daughters of a lady celebrated before. Their initials are thus printed.

"L—M—P; D—of R—; M—C—;
D—of M; D—of B—.

"Say not my epic quill o'erflows with gall
Or ſpirts around a venom'd juice on all;
Eager to praiſe, where praiſe can be allow'd
I haſte to ſnatch black cygnets from the crowd.
"From vale, from garden, where the lily grows,
O bring its ſweets, my muſe, and join the roſe;
The loveliеſt wreathe around their temples bind,
And hold them forth a pattern to their kind.
Though in the giddy rounds of faſhion bred
Through all its follies by example led;
With ev'ry beauty which the boſom warms,
With ev'ry talent which the fancy charms;
Though from the cradle to the altar bleſt,
Admir'd and follow'd, flatter'd and careſt;
Yet them no reigning folly e'er has claim'd,
No rampant vice amidſt her votaries nam'd;
No tongue in this licentious age has ſhed
Its poiſoning ſlander round their marriage bed:
But meekly ſhrinking from the public gaze,
They court alone the modeſt matron's praiſe;
And plac'd in ſcenes of glare, of noiſe, and ſtrife,
Seek for no fame that miſbecomes a wife.
In vain the very mother's ſought in theſe,
One half retrench'd, and t'other purged of lees.
"So have I ſeen a mountain torrent pour
With troubled waters, and with angry roar;
Through noiſy cataracts tumble down amain,
And ruſh with threat'ning billows on the plain;
But there arriv'd, its bluſtring waves divide,
And o'er the mead, in gentleſt rivulets glide,

Upon whoſe verdant banks ſweet violets grew,
And on their ſurface water-lilies blew;
Sooth'd by their gentle murmurs ſhepherds dream,
Or love to ſip from their pellucid ſtream." P. 27.

Another very worthy ſubject of panegyric is ſeized by this author, in the higheſt female name among us: and he has written upon it with force, elegance, and truth. Male heroes fill the ſecond book of his Epics, as female had the firſt. But here we do not find the ſame deviation into praiſe. In Satire he is often ſevere, but not coarſe. We are not ſure that we are *tonniſh* enough to gueſs at all the ſubjects, either of his male or female book, from their mere initials, but many are ſo marked as not to be miſtaken. The notes are ſometimes witty, but more often characteriſtic. There is in particular a character of Mr. Pitt, which, with exception of a very few touches, is the moſt correct and maſterly that we have ſeen.

POLITICS.

ART. 18. *The Policy of reducing the Property Tax, and of carrying on the War for the next Five Years without any additional Taxes; recommended in a Letter to a Noble Earl, by a Friend to the preſent Adminiſtration.* 8vo. 40 pp. 1s. 6d. Symonds, 1806—7.

The plan of this writer (which ſeems to have been preſſed ſtrongly by him upon the late adminiſtration) was, inſtead of raiſing the Income Tax from a ſixteenth to a tenth, to lower it from a ſixteenth to a twentieth. He eſtimates the produce taken at a twentieth, at three millions five hundred thouſand pounds a-year. Preſuming the miniſter to require ten millions, he propoſes to raiſe this ſum by a loan, and pay the intereſt of the firſt year out of the Income Tax; then borrow the next year only ſeven millions, taking the three millions that remained of the firſt year's Income Tax to make up the ten millions wanted for the ſecond year. Thus he would go on for five years, paying at the end of each year the intereſt of the ſucceſſive loans from the Income Tax, and applying the remainder of the produce of that tax in aid of the loan for the ſucceeding year.

As a totally different plan has been adopted, and there ſeems no probability of this author's ſuggeſtion being again taken into conſideration, we ſhall not here diſcuſs the merits which it claims, or the objections which may be brought againſt it. We cannot, however, avoid entering our proteſt againſt ſome of this author's opinions, particularly as to the ſinking fund eſtabliſhed by Mr. Pitt. He ſeems not to be aware that the commiſſioners for redeeming it are, in effect, truſtees for the public, and that the debt redeemed

redeemed may be at any time annihilated, ſhould ſuch a meaſure be deemed more expedient than that of receiving the intereſt for the purpoſe of further redemptions. We conceive alſo, that this author erroneouſly aſcribes to Mr. Fox the plan of raiſing one per cent. more than the intereſt of each loan towards the redemption of the principal. Mr. Fox indeed did offer a ſuggeſtion for the improvement of the Sinking Fund; but, if we do not much miſtake, it was of a different nature; and the meaſure of adding one per cent. upon all loans to the Sinking Fund, originated with Mr. Pitt himſelf. It is needleſs, however, to diſcuſs the collateral opinions of an author whoſe plan appears to have been rejected by an adminiſtration to which he was attached, and with ſome of the members of which he ſeems to have been connected. We deemed it right, however, to ſtate the ſubſtance of his ſuggeſtion, as it is ingenious, and differs from any which we recollect to have ſeen.

A letter to a Member of Parliament (dated February, 1807) is added, by way of Appendix, reſpecting Lord Henry Petty's plan of Finance; which, the author ſays, was borrowed from him, and which he propoſes to amend, by a mode not likely, we think, to be adopted by parliament.

ART. 19. *The Fallen Angels! A brief Review of the Meaſures of the late Adminiſtration, particularly as connected with the Catholic Queſtion; to which is added, Advice to the Yeomanry and Volunteers of the Imperial Kingdom, to whom this Work is addreſſed.* 8vo. 135 pp. 4s. Hatchard. 1807.

This is a very zealous work of ſome perſon, equally a friend to the Proteſtant eſtabliſhment, and to the volunteer ſyſtem. It does not ſo much contain arguments or diſcuſſions, as collections of facts and ſtatements relative to the great queſtions juſt agitated at the time of its publication, which was early in the laſt ſummer. After an Addreſs to the Yeomanry and Volunteers, the following ſubjects are diſtinctly taken up. Diſſolution of Parliament in 1806.—P. 23. Slave Trade.—P. 29. Abolition or Commutation of Tithes.—P. 33. Catholic Emancipation; or Extenſion of Immunities.—P. 37. Where is diſtinctly ſtated what has been granted to the Catholics in this reign, and what is further required by them. Particulars relating to the Iriſh Rebellion in 1798.—P. 48. Particulars relating to the Meaſure propoſed by the late Miniſtry immediately before the Change.—P. 102. Advice to the yeomanry and Volunteers.—P. 119. Theſe are chiefly of a military nature, to which profeſſion the author ſays he was bred, and therefore may deſerve, probably, more particular attention. A portrait of his Majeſty, ſurrounded by mottos and emblems, ſtands oppoſite to the title. It is engraved with ſpirit, and is full of loyalty. The book certainly deſerves commendation, as uſeful both for reference and admonition.

ART.

ART. 20. *A Letter to the Right Honourable the Earl of D***, on the political Relations of Ruſſia, in regard to Turkey, Greece, and France; and on the Means of preventing the French eſtabliſhing a permanent Control over Ruſſia: with Strictures on Mr. Thornton's preſent State of Turkey, &c. By William Eton, Eſq. Author of "A Survey of the Turkiſh Empire," of "Materials for a Hiſtory of the Malteſe," &c.* 8vo. 135 pp. Cadell and Davies. 1807.

The "Survey of the Turkiſh Empire," by this author, was noticed by us ſoon after its appearance, as a work containing much important and apparently authentic information: nor have we ſince ſeen occaſion to retract that opinion.

It has lately, however, been attacked in a publication intitled, "The preſent State of Turkey," by a Mr. Thornton *; who calls in queſtion the accuracy of Mr. Eton, in many particulars, and holds political doctrines oppoſite to his. The pamphlet before us contains a reply to this antagoniſt; whom Mr. E. accuſes, and (we think) in ſome inſtances convicts, of miſquoting and miſrepreſenting his book. For theſe particulars we muſt refer our readers to the pamphlet itſelf; which the poſſeſſors of Mr. Eton's former work will do well to procure. In regard to the great political queſtion, in controverſy between theſe writers, we cannot heſitate in adopting *as a general principle*, the opinion of Mr. Eton, that we ought to cultivate the alliance, and promote the intereſts of Ruſſia, in preference to thoſe of the Ottoman government. We ſay, *as a general principle*, becauſe under particular circumſtances, and more eſpecially in the preſent ſtate of Europe, it may be a different queſtion, whether, or not, we ſhould countenance the ſuppoſed plans of Ruſſia for the diſmemberment of the Turkiſh empire. The character and manners of the Ruſſians in general are alſo vindicated in this letter from certain aſperſions of Mr. Thornton; but the chief object of the writer is to ſhow that no danger, and indeed that great advantage would ariſe to Britain from the preponderance of Ruſſia on the continent of Europe. We have always inclined ſtrongly to this ſentiment: but, unhappily for Europe, there is at preſent little occaſion for ſuch a diſcuſſion, Ruſſia having thrown itſelf into the arms of France. Mr. Eton notices this circumſtance in a poſtſcript, and conſiders it as rendering our poſſeſſion of Malta of the higheſt importance, as our fleets from thence may block up the French in the Adriatic. "Our exertions," he ſays, "muſt be directed to liberate Pruſſia. At Malta we muſt *ſtand between* her and France."

There are many other remarks in this publication; which, though thrown together without ſtrict order, ſeem well deſerving of attention.

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* Mr. Thornton's own book we ſhall notice very ſoon.

DIVINITY.

DIVINITY.

ART. 21. *On the Doctrines of final Perſeverance and Aſſurance of Salvation: A Sermon preached at Leiceſter June* 6, 1806, *at the Viſitation of the Right Reverend the Lord Biſhop of Lincoln. By the Honourable and Reverend H. Ryder, M.A. Rector of Lutterworth.* 8vo. 1s. 6d. Payne. 1806.

Surely there never was a time in which ſound theological learning, with ſtrenuous activity in diffuſing its benefits, were ſo much required in the miniſters of the eſtabliſhed Church, as the age in which we live. With great ſatisfaction on our part, and to the honour of our Univerſities, we atteſt that the Clergy are neither deficient in ſuch learning, nor failing in ſuch activity. Among numberleſs proofs of this which have come before us, (and not a few from the dioceſe of Lincoln, animated as it is, no doubt, by a ſtrong example) the Sermon now to be noticed holds a reſpectable rank.

The preacher ſtates briefly theſe *two* legitimate deductions from the text, "that peculiar moderation in worldly pleaſures becomes the miniſter of a pure and ſpiritual religion;" and that "moderation in exacting our temporal rights is a matter of high expedience, if not of ſtrict duty, leſt we offend our weak brethren, and thus hinder the due influence of our doctrine." P. 1. Forbearing to dwell upon theſe inferences, the preacher brings forward one "of a different kind, to be drawn from the text, which has not been overlooked by the ancient commentators." P. 2.—"If St. Paul, ſay they, who had preached and laboured ſo much, ſtill feared, leſt he ſhould be a caſt-away; what cauſe have Chriſtians in general to dread, leſt this ſhould be their lot. Conſidered in this point of view, this paſſage becomes of peculiar importance. If the inference be fairly drawn, is it not in direct oppoſition to that doctrine of *indefectible grace*, which has been ſet up as the ſtandard of orthodoxy, and as the teſt of ſaving faith? May it not well be made the ground-work of a *contrary* opinion:—That, as far as human knowledge is concerned, there is in this life no abſolute certainty of the perſeverance of any individual: that *doubt* of fulfilling the duties neceſſary to ſalvation, is the proper feeling of a being ſtill ſubject to inward frailty and outward temptation: that this apprehenſion of final failure will differ infinitely in degree, according to our progreſs in holineſs, and vary according as our tempers are ſanguine or deſponding; but that no common Chriſtian can have juſt reaſon wholly to lay aſide that fear, which as it is the beginning, ſo is it, under divine grace, the preſervative of human virtue and wiſdom." Pp. 2, 3.

To aſcertain the juſt meaning of the text, and to make it bear with its full weight upon the doctrine in queſtion, its connection

is traced with the part of the Epiſtle which immediately precedes. This is done in a manner very ſatisfactory; including a ſound note of *Hammond* on this ſubject; and a confutation, at ſome length, (further enlarged in a note to the Sermon) of *Beza*, the friend of *Calvin*. Miſconſtructions of ſome paſſages in the Old Teſtament are then rectified, and the preacher returns to the New Teſtament, "particularly ſtyled, *the covenant of grace.*"

Having thus diſproved, by Scripture, the doctrine of *indefectible grace*, Mr. Ryder ſhows that it was rejected by "the Fathers of the four firſt centuries, and the venerable chiefs of our reformation." P. 27.

The 16th Article of our Church, and the Homily on the danger of falling from God, are then properly adverted to.

As the queſtion here diſcuſſed is in theſe days eſpecially intereſting, we ſhall make no apology to our readers for prolonging our account of this very uſeful diſcourſe, by an extract from the two laſt pages, the matter of which is equally juſt and charitable. "It muſt be allowed that perſons in our Church, whoſe claims to literary diſtinction have been indiſputable, whoſe attention to their duties has been exemplary, who no doubt have taught in integrity and ſingleneſs of heart, have adopted and diſſeminated this doctrine; but our high reſpect for their characters ſhould not deter us from pointing out the errors in their opinions. It will not be denied, that ſome Chriſtians have, under the influence of this opinion, perſevered unto the end, and been ready on their death-beds to exclaim with St. Paul, "Henceforth there is laid up for me a crown of righteouſneſs." But this is a conceſſion which cannot be denied even to *Papiſts*, under the burden of many other unauthorized additions to Scripture. As, however, the abuſe of a doctrine is no argument againſt its truth; ſo neither are a few inſtances, in which it has failed to be injurious, deciſive proof of its innocence and ſafety. It muſt be granted that, if unfounded, as I have endeavoured to prove it, this doctrine has a ſtrong tendency to encourage preſumption, or to create deſpondency. Thoſe who think they feel the certain aſſurance, will be but too apt to reſt in ſecurity, and to neglect the means neceſſary to perſeverance: thoſe who find that they cannot attain it, will conceive that they want the earneſt of God's favour, and abandon the purſuit in deſpair. Let us, therefore, relinquiſhing all vain expectation of preternatural conviction, purſue the plain path which the Goſpel points out, and to which our Church will lead us: let us walk with the fear of God on the one hand, and the comfort of the Holy Ghoſt on the other; with ſuch a fear of being caſt away, as, keeping us ſteadfaſt unto the end, will be changed into awful reverence; with ſuch a hope of the prize of our high calling, as brightening gradually to the laſt, will be loſt in the viſion of celeſtial glory,—in the poſſeſſion of "the fulneſs of joy."

ART. 22. *Sermons on Education, on Reflection, on the Greatneſs of God in the Works of Nature, and in the Government of the World, on Charity, and various other Topics; from the German of the Rev. George Joachim Zollikofer, Miniſter of the reformed Congregation at Leipſick. By the Rev. William Tooke, F. R. S.* In two Volumes. 8vo. 607 and 608 pp. 1l. 1s. Longman and Co. 1806.

Zollikofer has proved an abundant ſource of advantage to his admirer and tranſlator Mr. Tooke. Volumes after volumes are preſented to the public, all derived from this copious ſtore. Nor is it poſſible to deny that his eloquence is abundant, and his inſtructions both uſeful and very various. We muſt, however, without at all decrying the good that is in them, warn our readers that they muſt not expect to find in them all the topics of Chriſtian faith and practice. Numerous as his diſcourſes are, there are none among them that touch upon the doctrine of the Trinity, upon the dignity and preexiſtence of Chriſt, upon the aid and influences of the Holy Spirit. Excellent as his diſcourſes are therefore, as moral inſtructions, they are deficient in the great point of laying the true foundation of moral action. All is referred to the man himſelf, and his ſenſe of duty to God and Chriſt, nothing to the divine aſſiſtance, without which all theſe ideas are in fact of no practical uſe: pleaſing ſpeculations, which cannot effectually influence the conduct. All this is fully accounted for in the following paſſage of an eſſay on the character of Zollikofer, by Mr. Chriſtian Garve, an attached friend to him.

"He happened to live at a time, when *ſome tenets of dogmatical theology*, which formerly had been tenaciouſly adhered to, at leaſt among ſuch as were appointed to teach them, *were beginning to be doubtful even to them.* It was reſerved for our days, to ſee the clergy themſelves take the torch of reaſon in their hands, for throwing a light on the particular objects of their ſtudy." To this claſs therefore belonged Zollikofer, of whom it is confeſſed, that "he never ſet about any inquiries till after he had entered upon his office." But, "in proportion as *the light of his perceptions increaſed*; as the certainty of his convictions augmented; his courage grew greater, *in departing from tenets hitherto believed.* But in points where he ſtill doubted, where he did not ſee thoroughly *clear*, he takes the *vulgar propoſition*, giving it the moſt practically uſeful application." Vol. 11. P. 587, &c.

We do not mean, therefore, altogether to decry theſe diſcourſes, when we warn our readers, as duty obliges us to do, that they will not find in them all the Chriſtianity of the Church of England. Much that is good, in point of advice for conduct, they certainly may find, but the Chriſtian baſis of all good

conduct

conduct muſt be ſought elſewhere. In the Scriptures and in the writings of the beſt Engliſh divines. The Germans are *rationalized* to a formidable extent. The preſent copious volumes contain ſixty-four diſcourſes, the nature of which is ſufficiently explained in the title-page. They are, as we have ſaid, good moral diſcourſes, but at moſt only *ſemi-chriſtian*. There is nothing bad in them, but a deficiency of much that would be ſtill better.

ART. 23. *An Eſſay on the Epiſtles of Ignatius. By the Rev. W. Cockburn, M.A. Chriſtian Advocate in the Univerſity of Cambridge, and late Fellow of St. John's College.* 8vo. 23 pp. 1s. 6d. Hatchard, Rivingtons, &c. 1806.

This very uſeful Eſſay opens with a ſhort but clear hiſtory of the diſpute, relating to the genuineneſs of the Epiſtles of Ignatius. As it appears that Lardner, Moſheim, and Gibbon, the lateſt writers who have expreſſed any incredulity, reſpecting the ſmaller collection, publiſhed by Is. Voſſius, from the Medicean MS., have offered no new reaſons for their unbelief, this able advocate for truth, undertakes to anſwer diſtinctly the ſtrongeſt arguments urged by Daillé, by his anonymous defender, and by Blondel, the chief writers on the oppoſition ſide of the queſtion. Their objections amount only to nine, ſome of which are extremely weak, and the whole are, in our opinion, very ably anſwered by the preſent author. His ſumming up, after theſe replies, is in the following terms.

"These are the principal objections urged by the ſcrutinizing critics of modern times, to prevent our believing that the Epiſtles which we now poſſeſs were written by the real Ignatius. Theſe objections are, in my opinion, of no weight. If the Reader think with me ſo far, he will readily grant that this is the ſtrongeſt poſſible argument in favour of the authenticity of the writings which we are conſidering. For if men like Daillé, Blondel, &c. extremely converſant with antiquity, and paſſionately eager to diſprove the authority of a book, ſo adverſe to their favourite ſcheme of eccleſiaſtical government; if ſuch men, after the moſt minute inveſtigation, can find no one paſſage which may not reaſonably be ſuppoſed to have proceeded from the pen of Ignatius, at the time when he is known to have lived; the ſuſpicions of forgery muſt indeed become very faint. For who could have been the forger? If any one, a few years poſterior to the time of Ignatius, aſk for a moment, what object he could have in view. The faſhionable controverſies of the ſecond century are not touched upon. The Valentinian hereſy, which then attracted ſo much notice, is certainly not mentioned in ſuch a manner, as might induce us to ſuppoſe that to anſwer it was the motive of this extraordinary fraud; ſince there are but four words in all the book which can be fancied to have the moſt remote alluſion to it.

"If,

"If, on the other hand, we ſuppoſe the forger to have lived long after the death of Ignatius, how can we think it poſſible that he ſhould have left no proof of the age in which he wrote? that he ſhould have alluded to no one event which had happened during the long interval that elapſed between himſelf and the martyr, whoſe name he ſo wickedly aſſumed?

"Let any one who doubts the authenticity of theſe Epiſtles, endeavour to fix upon a perſon who may be conjectured to have written them, and try to aſſign ſome probable motive for the forgery. I think he will ſoon ceaſe to doubt, when he ſees how much better they ſuit the author whoſe name they bear, than any other whom ingenuity or fancy can point out." P. 16.

Mr. C. alſo adds ſome other arguments of his own, very ſtrongly tending to eſtabliſh the authenticity of the Epiſtles. It is certainly a matter of importance to have the truth aſcertained, as the teſtimony of Ignatius, in theſe Epiſtles, is very ſtrong, to the ſupport of the authenticity of the Goſpels themſelves, and of ſome points of doctrine. To us it is quite a deciſive circumſtance, that they were found in a very ancient manuſcript, and being found, not only compriſe all the quotations that have been made by ancient writers; but alſo with Latin verſions derived from other ſources, and themſelves alſo of great antiquity. We rejoice to ſee a man ſo well deſerve an honourable title, as Mr. Cockburn does that of CHRISTIAN ADVOCATE.

ART. 24. *A clear and conciſe Vindication of the Holy Scriptures; in an affectionate Addreſs to the Deiſts: adapted likewiſe to the Uſe of Practical Unbelievers, doubtful and uninformed Chriſtians, the riſing Generation, and all others, concerned in the glorious, common, fundamental Cauſe of Divine Revelation. By George Nicholſon, Kingſton-upon Hull, Yorkſhire.* 8vo. 79 pp. 1s. Heaton, Leeds; Turner, Hull; Rivingtons, London. 1806.

A very eccentric and ſingular, yet an argumentative and vigorous addreſs, or rather *an expoſtulation.* If the author would bring himſelf to write in a more grave and dignified manner; he might render uſeful ſervice, in theſe times, to readers in every claſs of ſociety. The *appendix* offers many ſalutary hints to the dreamers about *political* reform and perfection.

ART. 25. *Divine Service for the Camp or Garriſon, as performed at the Drum Head: with the Outlines of a few Diſcourſes, or Field Sermons, adapted to the Underſtanding and Circumſtances of the private Soldier. To which is annexed, a Sketch of the Form of Conſecration of a Stand of Colours. By the Reverend William Henry Pratt, Rector of Joneſborough, in the County of Armagh; Chaplain to the Cookſtown Cavalry, and Loughry In-*

ſantry, in the County of Tyrone. 8vo. 40 pp. 1s. 6d. Aſperne and Egerton. 1807.

In the preface, many things are well ſtated concerning the expediency of re-eſtabliſhing the commiſſion of *Military Chaplain*, in its original efficiency; and we reſpectfully recommend this point to the conſideration of thoſe to whom it properly belongs. Five pages from p. xiii, might have been reduced within as many lines, by mere references. The outlines of *Field Sermons* (or rather *Garriſon Sermons* as they are called at p. 30,) and the *form of conſecrating colours*, are animated, appropriate, and of uſeful tendency. We ſhall produce one ſpecimen from the ſermon (March 8th, 1807,) preached to the 8th, or King's own regiment, which had diſtinguiſhed itſelf under Sir Ralph Abercrombie, in Egypt; on which day, being the anniverſary of their landing, the men all wore *laurel* in the morning: "If then, my friends, the character of a gallant ſoldier is a noble name; continue to preſerve it. If the having fought and conquered is a glorious pride; impreſs it upon the younger men who have lately joined your ranks; and excite them to rival the actions of their ſeniors, and merit that laurel, which you have the honor on this anniverſary to diſplay. Is a young ſoldier irregular or diſobedient; tell him, that he muſt know and feel that he is enliſted into a regiment whoſe honour is untarniſhed; and he will ſoon become worthy of being the companion of thoſe who conquered on the plains of Egypt. In fine, my friends, ſince you have acquired a glorious name, I conjure you not only to cheriſh it, but to hand it down with your number, ſo long as it ſhall exiſt. So ſhall you obtain the favour of heaven, the eſteem of your Sovereign, and the gratitude of your country." P. 34.

ART. 26. *A Sermon, preached on Wedneſday, February the 25th, 1807: the Day appointed for a General Faſt and Humiliation; before His Majeſty's Coldſtream Regiment of Guards in Weſtminſter Hall. By the Rev. William W. Dakins, LL.B. F.S.A. Chaplain to His Royal Highneſs the Commander in Chief.* 4to. 24 pp. Becket and Hatchard. 1807.

A ſpirited exhortation; the ſubject of which is 2 Chronicles, xv. ver. 2. One or two expreſſions, ſomewhat deficient in dignity, appear to be in eſpecial favour with the preacher; and we muſt adviſe him to diſmiſs them from his ſervice. "Whenever you forſake theſe happy courſes, *depend upon it*, you will find yourſelves under a quite contrary ſtate of affairs." P. 9. "If we ſuffer him, who ought ever to poſſeſs the ſupreme place in our affections, to be totally diſregarded by us, or thought on only in the moment of calamity and danger; *depend upon it*, we ſhall feel the vengeance of his wrath." P. 23. Much more ſuitable

is a ſtile like the following: "Let us lift up our hands with gratitude to the Almighty Father of the univerſe, who "hath his way in the ſtorm," that the dark cloud of error and deluſion is gone by; and while we behold powerful nations, and once mighty kingdoms, ſinking under the graſp of inſatiable ambition; let us praiſe God for his undeſerved goodneſs towards our Zion, and our Jeruſalem; and let us invoke his continued favour and protection, that our fleets and armies, going forth in the "power of his might," may prove to the aſtoniſhed world, that "the Lord of Hoſts" is with us; and that, under him, we are enabled to bring to nought every combination againſt our national proſperity." P. 18.

MISCELLANIES.

ART. 27. *The Hiſtory of France, under the Kings of the Race of Valois, from the Acceſſion of Charles the Fifth, in* 1364, *to the Death of Charles the Ninth, in* 1574. *By Nath. William Wraxall, Eſq. The Third Edition, with very conſiderable Additions.* 8vo. 2 Vols. 16s. Mawman. 1807.

The additions to theſe volumes conſiſt principally in the various occaſional remarks, which time and ſerious reflection on the wonderful events of modern times have ſuggeſted to the author. Our account of the firſt edition of this work will be found in our ſeventh Volume, pp. 341, 534.—and again in Vol. viii. p. 289. —The French nation, obſerves this author, have always performed the ſame political part that they do at preſent, and their exertions, whether directed by Charlemagne, by Louis the Fourteenth, or by Buonaparte, have equally ravaged, overrun, or ſubjected the Continent. Let not Britons however forget, that from the period of the Conqueſt to the reign of Edward the Third our ſovereigns held the enjoyment by hereditary right of ſome of the greateſt and faireſt provinces of the French monarchy.

ART. 28. *The Ancient and Modern Hiſtory of Nice, comprehending an Account of the Foundation of Marſeilles; to which are prefixed deſcriptive Obſervations on the Nature, Produce, and Climate of the Territory of the former City and its adjoining Towns; with an Introduction, containing Hints of Advice to Invalids, who with the Hope of arreſting the Progreſs of Diſeaſe ſeek the renovating Influence of theſe ſalubrious Climes. By J. B. Davis, M.D. one of the Britiſh Captives from Verdun, Author of "Projet de Reglement concernant les Decet," and Member of ſeveral Medical Societies.* 8vo. 8s. Tipper. 1807.

If peace ſhall once more be reſtored between this country and France, and invalids again be permitted, with ſecurity and

comfort, to exchange our cold atmoſphere for the milder breezes of ſouthern France, the preſent will be an excellent manual and guide:—however, whether this be the caſe or not, Dr. Davis has produced an entertaining book, and given us ſome very acceptable local information and anecdote.—A neat view of Nice is preſixed. This volume is the more intereſting, as it details the obſtinate ſtruggles between the King of Sardinia and the French, at the commencement of the Revolution, by which means the latter attained the poſſeſſion of Savoy and Nice, and have had ever ſince a free paſſage to the plains of Italy. The friend of humanity will be ſhocked to hear, that war, emigration, and diſeaſe, have diminiſhed one-third of the population of theſe once happy and fertile countries.

ART. 29. *The Dramatic Mirror, containing the Hiſtory of the Stage, from the earlieſt Period to the preſent Time; including a Biographical and Critical Account of all the Dramatic Writers, from* 1600, *and alſo of the moſt diſtinguiſhed Performers, from the Days of Shakſpeare to* 1807; *and a Hiſtory of the Country Theatres in England, Ireland, and Scotland, embelliſhed with ſeventeen elegant Engravings. By Thomas Gillerand. Author of Dramatic Synopſis.* 8vo. 2 Vols. 1l. 1s. Chapple. 1808.

A work that would properly ſatisfy the promiſe of this title page, inſtead of being comprized in two moderate octavo volumes, might be extended to the number of the mighty production of Grævius and Gronovius, which are hardly complete in twenty ponderous folios. This work, however, may be probably both convenient and uſeful to the frequenters of the modern theatre, now ſo changed from what even we ourſelves remember it, that could the ſhades of Betterton, Quin and Garrick, riſe from their elyſium, it may fairly be queſtioned whether, with one or two exceptions, they would acknowledge their brethren of the ſock: they might be apt to exclaim, call ye this a play, or that an actor? In this reſpect at leaſt we confeſs ourſelves laudatores temporis acti. Some very neatly executed heads of various performers are introduced, of the reſemblance of which we are not able to judge.

ART. 30. Αρχαὶ; *or the Evenings of Southill. Book I. By Nicholas Salmon, Author of Stemmata Latinitatis, and other Philological Works.* 8vo. 178 pp. 5s. Mawman. 1806.

Mr. Salmon is a learned and ingenious man, and we doubt not an excellent teacher of languages. His "Stemmata Latinitatis *," and his works on the French and Engliſh languages †

* Brit. Crit. Vol. VIII. p. 264.
† Brit. Crit. X. 449 and 452.

are very valuable, as books of research and useful instruction: but, in these "Evenings of Southill," he has so lost himself in the wilds of etymology, that it is difficult either to follow or retain what he says. The very bad taste of making the particle "*By*" an interlocutor in the dialogue, and addressing it as "my dear little "*By*," adds much to the vexation of the reader. On these accounts, we rejoice to see the work prefaced by a respectable list of subscribers: for in no other way could the labour and ingenuity of the author have a chance of being repaid. His attempt is to throw light on this particle, which, he thinks, Mr. Horne Tooke has imperfectly explained; but we confess that he has said so much about it, that we have not a guess at his meaning.

The following intimation respecting the author's own name, is at least intelligible; and we think that the relationship intimated in it, will be more readily allowed, if he publishes no more books of "the Evenings of Southill."

"My very name, *Salmon*, was originally *Salomon*; and, by the latter name many of my relations go at present in France."

ART. 31. *Tracts relative to Botany, translated from different Languages. Illustrated by Nine Copper Plates, and Occasional Remarks* 8vo. 277 pp. 6s. 6d. Phillips. 1805.

This is one of the books which accident has caused to be overlooked; but as curious botanical tracts must be desirable and useful to many readers, a late mention of them must be better than none. The tracts are ten in number.

1. On the Organs of Perspiration in Plants, by J. Hedwig, translated from the German.—2. On the Botanical Geography of the South-Western Parts of Europe, by Professor Link, ditto.—3. On the Mode of production of the Aloes Wood, by *J. de Loureiro*; from the Portuguese.—4. On the Genera of Orchideæ, and their Systematic Arrangement, by Professor O. Swarz; from the Swedish.—5. Another, by the same, on the Genera and Species of the Natural Order of Orchideæ.—6. Botanical Observations, by Dr. M. Borkhausen, from the German.—7. Account of the Ule Tree, and of other Trees producing the Elastic Gum, by Don V. de Cervantes, Professor of Botany in Mexico; translated from the Spanish.—8. Observations on the Genera Juglans, Fraxinus, and Quercus, in the neighbourhood of Lancaster, in N. America, by the Rev. H. Mühlenberg; with the Remarks of Professor G. L. Wildenow; from the German.—9. Observations on the Plant called Erica Diaboecia, shewing the Necessity of referring it to a different Genus and Order, by Professor Jussieu, from the French.—10. Botanical Observations, by Frederic Ehrhart; from the German.

It must be evident to every inspector of the above list, that such a collection of tracts, from so many languages, with notes, and

ſometimes ſupplemental diſcuſſions by the tranſlator, muſt be extremely intereſting to many lovers of this faſhionable ſcience. Why the compiler of ſuch a work, after beſtowing ſo much pains upon it, ſhould conceal his name, we are at a loſs to conjecture. When we conſider the number of plates, we are aſtoniſhed at the extreme cheapneſs of the volume. The ſubject of the 7th tract, the Ule Tree, or *Caſtilla Elaſtica*, is one of which an accurate account was much wanting; and the plate, which repreſents the plant, is not only well executed, but, to increaſe the wonder of the cheapneſs, of quarto ſize, folded.

ART. 32. *Letters to Diſſenting Miniſters, and to Students for the Miniſtry, from the Rev. Mr. Job Orton, tranſcribed from his original Short Hand, with Notes, Explanatory and Biographical. To which are prefixed, Memoirs of his Life. By S. Palmer.* 12mo. 2 vols. 8s. Longman. 1806.

Mr. Job Orton appears to have been a truly eſtimable man. A warm but entirely innocent zeal, and a candour equal to his piety, which was exemplary, conſpired to form a character, which, when known, it would be no leſs diſgrace to a Churchman than to a Diſſenter, not to eſteem and love. He was the friend, and, on one occaſion, the defender of the very excellent Dr. Adams, late Maſter of Pembroke College; he was the pupil and friend of Doddridge, whom he loved and valued as he deſerved. Some years ago we noticed, with due commendation, a Collection of Letters, chiefly between him and Sir James Stonhouſe*, to which the preſent volumes may be conſidered as a ſupplement. The firſt Letter to the ſucceſſor of Dr. Doddridge, in the Diſſenting Academy, then removed to Daventry, contains many curious particulars relating to that ſeminary, and the former conductor of it. The next Letter originally incloſed, and now introduced, is a very important one, from Mr. Orton, containing his arguments in favour of extemporary prayer, which he calls *free prayer*; by which it is plain that he was not ſo bigotted, as to overlook or deny the real diſadvantages of it. The remaining Letters, are full of notices of opinions, perſons, and books, more curious, perhaps, to us than to the Diſſenters themſelves, to whom they muſt all be better known. The notes and biographical ſketches, added by the editor, Mr. Palmer, are judicious, and ſuch as the reader naturally will wiſh to find.

When we take up the writings of Diſſenters, ſo generally ſound in Chriſtian principles, as Mr. Orton was, we feel a ſenſible pang in the reflection that through the infirmity of human nature, ſuch perſons ſhould be kept apart from the Church, by opinions, very few, if any, of which affect fundamentals. We rejoice when we ſee them ſo very nearly approaching to us, yet how to remove the

* Vol. xvii. p. 42.

obſtacles

obſtacles that ſtill prevent union, is a problem which he only can ſolve who reads the human heart, and knows its moſt ſecret movements. May he in his good time effect it! In the meanwhile ἡ φιλαδελφία μενέτω,—let all harſhneſs, all mutual hatred and ſuſpicion, every thing that tends to generate or continue ſuch feelings, be diſmiſſed by both ſides.

ART. 33. *Memoir of the Caſe of St. John Maſon, Eſq. Barriſter at Law, who was confined, as a State Priſoner, in Kilmainham, for more than two Years; containing Addreſſes and Letters to the Earl of Hardwicke — his Grace the Duke of Bedford — Mr. Wickham — Judge Daly — Sir Evan Nepean — Judge Day — Lord Henry Petty, &c. &c.; and Letters from ſome of the above Perſonages. Moſt reſpectfully ſubmitted to the Conſideration of the Commons in Parliament aſſembled.* 8vo. 129 pp. 4s. Graiſberry and Campbell, Dublin. Johnſon, London. 1807.

That the frequent diſturbances in Ireland have rendered a temporary ſuſpenſion of the Habeas Corpus Act neceſſary in that kingdom, few, if any, of our readers can be ignorant. Among the perſons arreſted, on ſuſpicion, immediately after the Inſurrection in 1803, was the author of this Memoir; who, it ſeems, is nearly related to the two Emmets, one of whom, we believe, ſuffered as a ringleader in that revolt, and the other (if we miſtake not) is an exile in conſequence of his participation in a former Rebellion.—Whether this circumſtance alone, or any imprudent language or conduct of this gentleman, occaſioned his arreſt and confinement, it is out of our power to aſcertain. If the latter was the caſe, (which however he does not admit), he would certainly have to thank himſelf for the *arreſt*; though we are not aware of any circumſtances that could render ſo long a *detention* neceſſary. The caſe, as ſtated by him, undoubtedly appears a hard one. It has however been conſidered by two ſucceſſive Lord Lieutenants of Ireland, and by ſeveral other perſons high in office, who have not been able to point out a mode by which he could obtain compenſation. He now propoſes to ſubmit his caſe to Parliament, whoſe deciſion it would be preſumption in us to anticipate. We cannot, however, but think that the long details of ill-treament which the priſoners in Kilmainham gaol are ſaid to have experienced, (which occupy a conſiderable portion of this pamphlet), are needleſs, and cannot promote the object of this author. Many of the allegations are contradicted by other teſtimony, and ſuch of the complaints as were deemed well-founded, appear to have been ſpeedily redreſſed. Unneceſſary hardſhips ſhould not be impoſed on perſons who are only *ſuſpected* of guilt. Yet the flippant ſarcaſms, on individuals, contained in this part of the work are, in our opinion, calculated to abate the compaſſion we ſhould feel for the writer, or rather, in ſome degree, to change it into diſguſt.—Whether the medical gentleman who had the ſuperintendence of

the priſon deſerves, or not, all the obloquy caſt upon him, it is not in our power to ſay: but his continuance in that ſituation by the government which employed him (the general mildneſs and juſtice of which government is atteſted by the author himſelf) is no ſlight preſumption that thoſe imputations may, in part at leaſt, have originated in prejudice, and are aggravated by paſſion.

ART. 34. *Letters upon the Eſtabliſhment of the Volunteer Corps and Domeſtic Military Arrangements of Great Britain. By James Ferguſon, Eſq. Advocate Major, 1 Batt. 2d Reg. A. V. I.* 8vo. 118 pp. Bell and Bradfute, Edinburgh; Murray, London. 1806.

We know not to what circumſtance it is owing that theſe Letters, which appear to have been publiſhed more than a year, have but lately fallen into our hands. The obſervations contained in them have certainly, from the importance of their object, and for the good ſenſe which (generally ſpeaking) pervades them, a ſtrong claim to attention.

The mode by which this country may, in caſe of an invaſion, be moſt effectually defended, is, according to this author, "the incorporation of our domeſtic troops with the regular army, and the employment of our whole reſources to improve both." For this purpoſe he thinks, "the whole male adults of theſe kingdoms might be trained to the uſe of arms in their pariſhes by drill-ſerjeants, or other officers ſupplied by government, under the direction and command of the lieutenancies of the counties and cities."

To prove the neceſſity of ſuch an arrangement, the author takes a view of our danger, and of the means hitherto prepared in order to repel it. His repreſentation of the danger appears to us ſomewhat exaggerated; but we will not object to it on that account, aware that it is far better to overrate dangers than deſpiſe them. On our preſent military ſyſtem he puts a ſolemn queſtion to every man, namely, "whether it be the beſt which our circumſtances admit of?" His opinion, of courſe, is ſtrongly in the negative, chiefly grounded on the want of experience in our officers, ſo far as reſpects real ſervice. "Our arrangements muſt," he maintains, "prove not only defective, but miſerably abſurd, if it ſhall fail to place each part of our ſtrength as much as poſſible under the guidance of officers regularly bred in actual ſervice."

Conſtituted as our forces are at preſent (the two greater parts being compoſed of troops never tried) the author aſks "how the ableſt general could conduct our heterogeneous battalions through the operations of the field, in the preſence of a ſkilful and powerful enemy, for a ſingle day?" All difficulty of this kind, he adds, would be removed, "if our whole domeſtic force were to be incorporated, during actual ſervice, with the regiments of the regulars, and placed under their officers." Thus, "while every

ſoldier

ſoldier will have the ſupport and example of veterans, every officer of the home eſtabliſhment might act as ſecond and aſſiſtant in the battalions of the regulars ſo increaſed, to him who holds the ſame commiſſion in the line."

Our limits will not permit us to detail the arguments by which the meaſure ſuggeſted is illuſtrated and enforced: but it is no more than juſtice to ſay, that, although the plan propoſed by this writer may probably be attended with more difficulties than ſeem to occur to him, it is, at any rate, worthy of conſideration; and this work contains many ſuggeſtions (particularly that of aboliſhing the ſale of commiſſions in the army) which entitle it to the notice of thoſe to whom the deciſion on theſe ſubjects belongs.

MONTHLY LIST OF PUBLICATIONS.

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Vindication of the Hindoos from the Aſperſions of the Rev. Claudius Buchanan; with a Refutation of the Arguments exhibited in his Memoir, on the Expediency of an Eccleſiaſtical Eſtabliſhment for Britiſh India, and the ultimate Civilization of the Natives, by their Converſion to Chriſtianity. Alſo, Remarks on an Addreſs from the Miſſionaries in Bengal to the Natives of India, condemning their Errors, and inviting them to become Chriſtians. The Whole tending to evince the Excellency of the Moral Syſtem of the Hindoos, and the Danger of interfering with their Cuſtoms or Religion. By a Bengal Officer. 5s.

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ACKNOWLEDGEMENTS TO CORRESPONDENTS.

We return ſincere thanks to our fair Correſpondent *Serena* for her anſwer to the queſtion aſked in Vol. xxx. p. 556, reſpecting the word *rip*. We confeſs our deficiency in *rural* knowledge, when we are aſſured that it is a general, and not a provincial, name, for the wicker frame or baſket, under which the parent fowl is uſually confined, to prevent her from leading her young brood too far from home. So deluſive are books, that no dictionary, even profeſſedly on family affairs, nor the very copious vocabulary of Dr. Aſh, nor the provincial Gloſſaries of Groſe, have noticed this word; for the interpretation of which, the learned muſt go to the poultry yard.

A Correſpondent informs us, that the "Outlines of Engliſh Hiſtory" (ſee p. 81) were written by *Mrs.* not *Miſs Rowſe*; and that the price is 8s. 6d.

To another lady, from whom we have received an explanatory Letter, we will ſay, without naming her again in public, that we are truly concerned, if we can be thought to have treated her with any degree of harſhneſs. We have been uſed to meet with civility, and certainly always mean to pay it, particularly to Ladies.

LITERARY

LITERARY INTELLIGENCE.

Our Readers will learn, as we ourſelves do, with particular ſatisfaction, that Dr. *Charles Burney* is proceeding with his new *Metrical Diviſion of the Choral Odes of Æſchylus*, and not leſs pleaſed to know that he has made conſiderable progreſs in an *Abridgment of Biſhop Pearſon's excellent work on the Creed for the Uſe of the upper Forms in Schools.*

The Rev. *T. F. Dibdin* has almoſt completed an Engliſh variorum edition of Sir *Thomas More's Utopia.*—The firſt Engliſh edition of this work, in 1555, is very little known, but it will form the baſis of the preſent work, which will alſo contain notes, illuſtrative of the manners and ſentiments of the Times. It will be printed by Bulmer, in two volumes octavo, and there will alſo be a ſmall impreſſion in one quarto volume. A Head of More, by Scriven; and a few curious Wood Cuts will alſo be introduced

We learn, with great ſatisfaction, that the learned *Mr. Kidd*, editor of *Ruhnkeniana*, is preparing for the Cambridge preſs, a new edition of *Dawes's Miſcellanea Critica.*

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